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KOSHUR SamachaR

A monthly publication of Kashmiri Samiti Delhi (Regd.)

SGCT DEEPAK THUSOO
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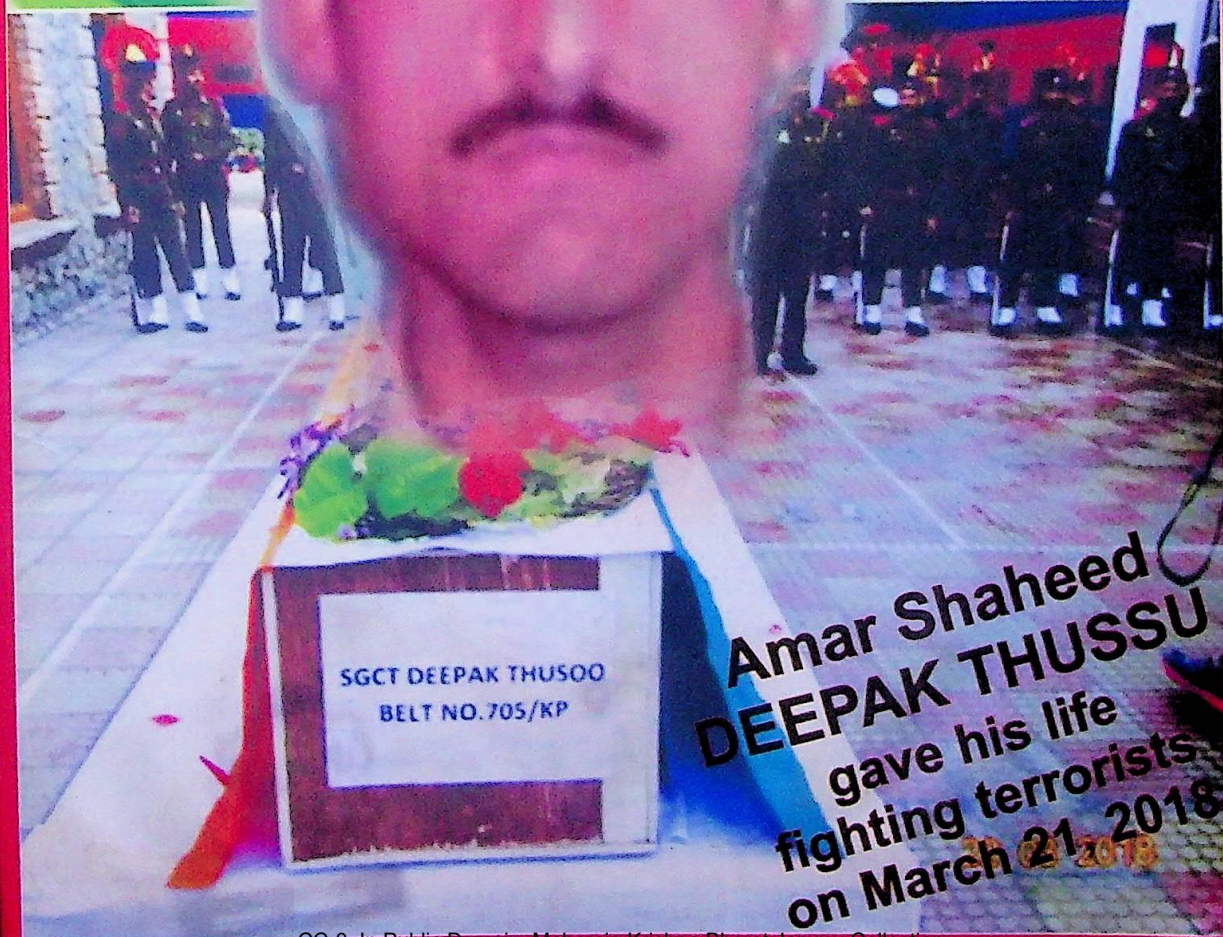
Amar Shaheed DEEPAK THUSSU gave his life fighting terrorists on March 21, 2018

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KOSHUR SAMACHAR

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Editorial

Saudi Arabia says Israel has a right to homeland

KPs deserve a similar declaration

Followers of the faiths of Judaism and Islam have had embittered relationship for over a millennium. Yet, Saudi Arabia, the cradle of Islam, is, today, supporting the idea that Jews, also, should have a territory which they claim to be theirs. Crown Prince and de facto leader of Saudi Arabia Mohammad bin Salman has said that Israel has a right to a homeland. This is an extraordinary shift in the kingdom's centuries' old position. The two countries have no formal diplomatic relations; but, behind the scenes, improvement in their relations has increased in recent years. Both the countries see Iran as their biggest threat and the United States as their key ally. Both see danger from armed extremists.

For a long time, Israel's conflict with the Palestinians has proved an obstacle to complete rapprochement. However, Saudi Arabia supports their claim to sovereignty. At the same time, now, the Crown Prince appears to put rival land claims on equal footing. Asked if the Jewish people have a right to a nation-state, he said: "I believe that each people, anywhere, has a right to live in their peaceful nation. I believe the Palestinians and Israelis have the right to have their own land."

This change of attitude is taking place because the process of thinking is undergoing a change for the better. Poet Iqbal says: *Sabaat ik tagayur ko hai zamaane main.* That is: If there is anything that can be treated as permanent on our globe, it is the process of change. The same idea was enunciated by Buddha when he said: Anything that goes up, one day comes down. The world has witnessed many a civilization; yet there is little existence of a civilisation which is more than 10,000 years' old.

If a society wants to progress it should have the sagacity of changing according to new circumstances. Longfellow said long ago: Old order changeth, yielding place to new. And God fulfills himself in many different ways, Lest one good custom should corrupt the world. Our globe has produced a highly rational thinker in the person of Plato, who declared: "Let us go where reason leads us". Yet, if he were born today, he would have to adjust to a new situation. That is because what he said in the third century B.C. pertained to Greece which had towns with a population of ten thousand, or less.

With the passage of time, creeks developed even in established religions. Christianity got divided into Catholics, Protestants and Puritans. Hinduism gave birth to new ways of worshipping propounded by the founders of new systems like that of Arya Samaj and Brahmo Samaj. In theory, Islam preached that Muslims should consider themselves as brothers. Yet differences cropped between Sunnis and Shias. Ahmediyas were declared to be non-Muslims in Pakistan. Jewish Israel and Sunni Saudi Arabia want to cooperate to oppose the policies undertaken by Iran, another neighbouring Muslim country. The ISIS says that Khilafat leadership should not remain with Saudi Arabia but should get transferred to the ISIS set up in Iraq and Syria. In international relations, religion has lost significance. Politics and economics matter more. Pakistan wants to maintain friendship with China, ruled by a *kafir* regime because its leaders have, compulsorily, to be atheists, but it is unwilling to have good relations with India which allows all citizens to follow the faith of their choice.

When Saudi Arabia is desirous of providing living space to Jews, how we wish that the majority community of Kashmir takes a cue from such changing attitudes. They need to create a united front and call the exiled Kashmiri Pandits to resettle in their homeland in a sense of security and respect. Yet, an atmosphere, opposed to the basic tenets of *Kashmiriat,* is prospering in Kashmir. One day, when Dr. Farouq Abdullah was the J&K Chief Minister, he addressed the National Conference members of the two Houses of the state legislature, hailing from the valley. He said: We should welcome Kashmiri Pandits back. An important members of his party got up and shouted: Sir, during the years of turmoil, after 1990, the majority community of Kashmir has achieved nothing except driving the KPs away. If you take away that single achievement of ours too, we better join the ranks of the militants and leave the National Conference. After that day, the doctor by qualification and politician by family tradition, never had the courage of saying that KPs should be welcomed back.

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(Jagannath Dhar)

From the President's Desk

Drabu's exit : Have Kashmiri politicians eaten 'forbidden fruit'?

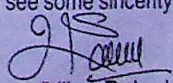
Dear community members,

Namaskar,

In the month of March (last month), two major developments took place in the Kashmir politics. One, Finance Minister of Jammu & Kashmir Haseeb Ahmed Drabu was sacked from the State Cabinet and two, Mohammed Ashraf Sehrai was promoted as the chief of the separatist Tehreek-e-Hurriyat — Syed Ali Shah Geelani's own outfit.

Drabu, a key minister in the state government and one of the known architects of BJP-PDP agenda for alliance along with Naeem Akhtar, Ram Madhav and Dr Jitendra Singh, was shown the door after he made a remark saying Kashmir is not a political issue. I am reproducing the excerpt from his speech where he made this important revelation. "Don't see J&K as a conflict state and as a political issue. It's a society which has social issues right now. We are trying to find our own space. And we are going through a process, which many other countries are going through. It's not like we are the only ones. It's not a political issue as far as I can see. I think we have been barking up the wrong tree talking about for the last 50, 70 years talking about the politics of it, the political situation, how it has never been improved. I think we also seriously need to correct in terms of how it's a society in search for itself."

In a way, he has endorsed what we Kashmiri Pandits have been saying and holding about the Kashmir issue since the day the princely state of Jammu & Kashmir signed the instrument of accession with India. What remains about the K-issue for us like Drabu said rightly are social and security issues. We wanted and want to live with dignity, religious and individual freedoms as guaranteed under constitution, co-create and participate in Kashmir's economy and cultural mainstream like normal citizens. Our rights to live and serve in our ancestral land, our own motherland, have been time and again squashed and our psyche so bruised that most of us couldn't live up to our full potential in the valley.

The Geelani factor, which has been the channel of Pakistan's proxy war through Islamic extremism and terrorism, is here to stay. Despite appointing Ashraf Sehrai, a long time associate and a firm believer of his ideology, in his place as head of his separatist outfit, Geelani himself hasn't faded away and would continue to lead Hurriyat (G) separatist conglomerate. For us, this development means that the Geelani era, views and separatist action plans, would continue to radicalize Kashmiri society.

In the hindsight, it is my view that the separatist politics, including soft separatism, is a thriving industry in the Kashmir valley and the way a pragmatic voice like that of Drabu, the blue-eyed boy of late Mufti Mohd Sayeed, was miffed and not allowed to go for a debate, normalization prospects in Kashmir are bleak. Our psychological distance to our home return has not lessened. However, we, at Kashmiri Samiti Delhi, would continue to advocate and lobby for our rights and the rightful place in Kashmir, be assured!

On March 21, we lost a brave heart, SGC Deepak (Deepu) Thusoo while fighting terrorists in ther Kupwara forests. His supreme sacrifice for upholding national security of India makes us very proud. However, at the same time, our heart goes out to the bereaved family, especially the two young children, he left behind. On behalf of Kashmiri Samiti Delhi, we have made it known that we stand with the family, wherever needed, we'll always support it. We also urge the Government to bestow gallantry police medal on late Deepu Thusoo, which, in a way, will be recognition for the whole of the KP community.

Also, our Hon'ble Chief Minister, Ms Mehbooba Mufti, on 31st March, came to Delhi and interacted with some of the community members. While we welcome any outreach by Central or State Government to our community and as one of the oldest and elected representative of KPs in Delhi, would support such initiatives, it was disappointing on the part of our CM not to spell any concrete roadmap on our fundamental demands including return and rehabilitation. Her suggestion that we should visit as tourists was in bad taste even though we fully support KP children going on education and heritage tours in Kashmir. This is something, which had been done in the past but needs sincere recasting. I would like to remind our Hon'be Chief Minister that she is welcome to come and meet us like her father late Mufti Mohd. Sayeed came to Kashmiri Samiti several years ago.

As stakeholders to normalcy in Kashmir we are as much interested as any normal Kashmiri is. You said Kashmir is incomplete without Kashmiri Pandits, let's see some sincerity through deeds.

(Vijay Raina)

Email: vijayraina4681@yahoo.in **Mob.: 9899240802**

Kashmir Bhawan Calling

Dear respected members,

Namaskar,

Kashmiri Samiti Delhi wishes a Happy New Year to all of you — the community/baradri members — on the occasion of Navreh!

We wish you a prosperous, healthy and peaceful year ahead. The nine days of Navratri Pooja hopefully would have gone well with the blessings of Divine Mother; and I am sure you had celebrated it religiously with a lot of spirtual bliss and prayers.

On a happoy note, like always, KP organizations across Delhi and NCR celebrated Zangtrai, the day when our daughters visit their parental houses and return with gifts to their homes.

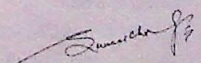
The annual examination of our children is going on and we wish a great success to the wards of all our *biradari* members with flying colours.The admission to the higher classes, universities is also in the offing and the parents are requested to keep eye on the "admission alert" which is printed in the "Koshur Samachar". The parents are also advised to send the resume of their wards who secured above 85% marks in the finals for publication in the *Koshur Samachar* as "Bright Stars". The resume should carry the marks sheet and a passport-size photograph of the ward.

Hawans

It has been a practice that the different organizations have been performing *Hawans* in their respective areas for the betterment of the community and its prosperity. Very recently a Hawan was performed at Satisar Co-op Group of Society at Dwarka, Sector-7, wherein the President Shri Vijay Raina and Shri Manoj Bindroo, Vice-President and the undersigned participated. A large number of community members were present at the venue. Performing of *Hawans* by the organizations from the areas where the maximum population of Kashmiri Pandits lives gives a boost and one feels that we are still carrying on with our old rituals and have not forgotten our culture. Chanting of Bhajans and Sholokas change the entire atmosphere where the Hawan is performed and it seems that we still have not left our homes and hearths.

Thanks for joining KSD demonstration

Kashmiri Samiti Delhi feels pleasure in thanking the community for joining the demonstration and has shown its might and unity that we can fight any problem which is faced by us or thrown on us. It is an old saying that might is right and united we stand, divided we fall. I thank all the organizations in Delhi and NCR for their participation. Their participation made the programme a success and the goal was achieved. I pray the community to be united and be always ready for such occasions and show more presence so that the community could prove its existence.

KSD General Body Meeting

Kashmiri Samiti Delhi (Regd.) carries its legacy and the Constitutional binding that Annual General Body Meeting has to be conducted every year. The General Secretary presents the annual report to the community and the life members of the organization on its progress done during the year and income and expenditure incurred. The same is presented before the Hon'ble Members and they are clearing issue directions for future if need be. A tentative date has been fixed for 27th May 2018 (Sunday) at 3 pm, confirmation regarding the dates shall be informed well in time. I wish that every life member takes part in AGM on the day which is exclusively meant for the life members.

AMR

It may not be out of place to mention here that since our struggle for release of AMR the relief holders might have received their arrears from January to March 2018. I again plead before the community that if any relief holder has not submitted his Affidavit, s/he may submit it on a war footing at their respective Districts without wasting further time.

Digitalization of *Koshur Samachar*

It has time and again been discussed in the various meetings about the digitalization of *Koshur Samchar*. The process is in final stages and the final decision shall be let known very soon.

(Sumeer Chrungoo)
General Secretary
Email: sumeerchrungoo@gmail.com Mob: 9810803164

KHA Rohini performes *Mahayajnya*

KHA Rohini performed the annual *mahayajnya* on 7 and 8 April at Bala Sahib Dev Ras Community Hall, Sector-13, Rohini, Delhi, under the leadership of Shri Ashok Raina, President.

A large number of *baradari* members from Delhi and NCR participated. During the night of April 7-8, the *baradari* members chanted *mantras* and *shalokas. Bhajans* were, also, recited by the members who were present.

Kashmiri Samiti Delhi President Shri Vijay Raina, Shri Sumeer Chrungoo, General Secretary and Shri N.N. Zijoo, Printer and Publisher, *Koshur Samachar* and many other stalwarts participated. The community members who participated in *mahayajnya* met and blessed each other. The legacy of the old tradition to have the *naveed,* sitting on ground, was followed and the participants left after the *naveed* with a cheerful mood.

The programme included a cultural event depicting various phases of Kashmiri living, singing and diverse ways of communication.

Faridabad KPWA performs *hawan*

The annual *hawan* was performed by Kashmiri Pandit Welfare Association, Sector-37, Faridabad on March 10 and 11 at Kashmir Bhawan, Sector-37, Faridabad.

As per the practice, every year KPWA members pay obeissance to deity through the *hawan* and further objective also remains to strengthen the religious and social connectedness. People across NCR attended this *hawan* besides a large gathering of Faridabad Kashmiri *baradari.*

Besides, our own community, MLA, Lalit Nagar and Sr. Mayor of Faridabad Devender Choudhary attended this *hawan.*

The effects of religious involvement, social connectedness, and spiritual connectedness of the psychological well-being among all of us was phenonenal and very impactful.

Across the social endeavours and landscape this opportunity of meeting and greeting people explores some of the intricate relationship between language, culture and social connectedness in our diverse, local and challenging fabric.

Certainly it is clear collaboration with our entire community of Faridabad to develope strength and inspire each other.

Kashmir Cultural Trust holds literary and cultural conclave

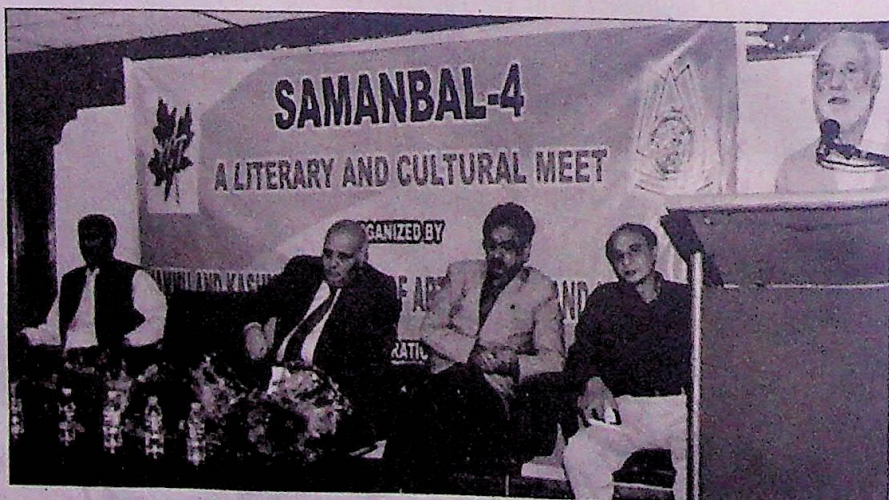
Samanbal- a two-day literary-cum-cultural conclave in Jammu — organized by Kashmir Cultural Trust in collaboration with J&K Academy of Art, Culture and Languages on March 20-21 provided a good opportunity to deliberate and discuss contemporary issues of displaced Kashmiris in these fields.

The highlight of the programme was the release of a book,' *Communal Harmony in Kashmiri Literature'* authored by Dr Roop Krishen Bhat by Justice Sunil Haali, President, J&K State Consumer Commission and former High Court judge at the K.L. Saigal Hall of the Academy and at Sharda Kendra, Bohri.

Justice Haali in his presidential address said that the displaced Kashmiris are doing good work in Jammu in the field of art culture and literature while in Kashmir not much is done. He congratulated Dr. Bhat for writing such a good book with this wonderful theme. Dr. Hajini, in his inaugural address, said that he is happy to see that Kashmiri Pandits have inherited a rich literary and cultural legacy engaging in preservation and promotion of literary works in Jammu.

Prof R.L. Shant said day by day we are becoming directionless and moving aimlessly while our young generation awaits our guidance. Prof R.L.Talashi presented a detailed paper on Dr Bhat's book.

Dr Bhat spoke about the circumstances and purpose of writing the book.

This was followed by a panel discussion on "challenges in preserving the Kashmiri language and culture amongst youth" moderated by eminent broadcaster Shri Brij Nath Betab. Several scholars including Prof R.L. Talashi, Prof Shad Ramzan, Dr.Gauri Shankar Raina, Kundan Paras, Kanwal K Lidhoo and Aseer Kishtwari participated in this lively discussion.

A short story presentation, and poetry recitation were also held in which several poets including M L pandita, Vijay Sagar, Prem Nath Shad, Roop Krishen Bhat, J N Sagar, Rinku Koul, Shad Ramzan, Bashir Badarwahi, Aseer Kishtwari, Ashok Gauhar, Kundan Paras, R L Jowhar, ML Masroof, and a host of other poets recited their poems. Prof M L. Misri and Sh. Baderwahi presided over the short story and poetry recitation sessions respectively.

Musical performances by young artistes of Vomed led by Rohit Bhat and Rishab Dorji was much appreciated and certificates and cash prizes were presented to Ravinder Bhat, Aryan Ramesh and Prem Nath Shad for their good work by the Kashmir Cultural trust.

About 30 Kashmiri children from 10 to 16 years along with their parents participated in a children oriented multifaceted activity based workshop at Sanjeevni Sharda Kender Bohri Jammu. The programme comprised of skits, rhymes, singing, language games and speaking competition. Children and young parents were given orientation about importance and means to preserve Kashmiri language and culture. Shri Ajay Bharati, MLC, was the chief guest and community activists interacted with children and distributed certificates.

To broad base its programes and to engage the youth with its activities, Kashmir Cultural Trust has constituted an advisory committee comprising Aryan Ramesh a community activist and Sunita Raina an eminent poetess as conveners for Jammu and Delhi respectively. Other members of the committee formed are Ravinder Bhat, Rinku Koul, Rohit Bhat, Arvind Shah, Dr. Gauri Shankar Raina, Promila Koul and Bharáti Koul.

KPCS elects executive body

Kashmiri Pandits Cultural Society (KPCS), Kong Posh (Jain Nagar), Delhi held its election for electing a new excusive body. The newly elected team comprises Shri Pradeep Kumar Koul,President, Shri Ajay Wali, General Secretary, Shri Chaman Lal Bhat, Treasurer, and Shri Vinod Koul and Shri Virender Pandita as Secretaries.

Dilshad Garden KPWA holds election

At its general body meeting held on March 10 at Gauri Shanker Mandir, Kashmiri Pandit Welfare Association, Dilshad Garden, elected its new executive body to run the affairs for KPWA Dilshad Garden/Dilshad Colony/GTB Enclave. Sh Ramesh Zadoo is the new president, Smt Veena Koul Hangloo and Sh Sanjay Ganjoo, Vice-Presidents, Sh Kuldeep Kuamr Dhar, General Secretary, Sh Sanjay Kichloo as Secretary, Sh Virender Razdan as treasurer and Sh Dilip Tangnoo as Assistant Treasurer.

Also, KPWA Dilshad Garden performed its monthly *homa* and celebrated Navreh and Zangtrai functions on 18th March. All the ladies present were given a pack of salt and *athgath* as per Kashmiri tradition.

ASKPC organises *Navreh milan*

Navreh milan, which was organised for the exiled community members, on March 18 last, was marked with gaiety and the Kashmiri Pandit New Year and was heralded with prayers for peace, prosperity and dignity for the community.

Addressing the gathering, President, All Sate Kashmiri Pandit Conference, Ravinder Raina, hoped that the New Year would usher in peace and brotherhood in the beleaguered State which could pave the way for a dignified return of the Kashmiri Pandit community to the valley.

Chief Guest, Vijay Bakaya, ex-MLC, emphasised strengthening the core KP organisations. The audience appreciated a poem read by Smt. Kusum Dhar, expressive of the feelings of mother Kashir.

The programme was followed with *Naveed* and *Zangatrai* by the Ladies Wing of ASKPC.

Late P L Handoo memorabilia

Legendary monologist, media personality and artist, late Shri Pyare Lal Handoo who was also a former Deputy Director with Doordarshan has now a website (www.pl-handoo.in) dedicated to him and contains all information about him. A book titled *"Ye*

Razz Kethi Tshene" (Why did this rope break?) published by Smt. Chunni Handoo of Novrattan Natsaar (Cultural Institute) was released in Jammu on February 24. Shri P.N. Koul 'Sayil' has researched for this book. Shri Vijay Wali spoke about significance of the book in Urdu and Shri Piaray Hatash in Kashmiri.

The highlight of the programme was staging of one of his monologue by Vomedh Theater group. A documentary film on his life was also screened. An enthralling music presentation by Ravi Bhan added flavour to the launch event supported by Dilbar Bharat, Managing Director, Novrattan Natsaar.

Yajnyopavit ceremony at Swami Kumarji Ashram

In its 18th mass yajnyopavit (Mekhla), Swami KumarJi Geeta Satsang Ashram Muthi Jammu, initiated 19 boys from 14 families to the status of *Dwijah* (Twice born) by performing their yagnopavit ceremony on April 2. *Kahanethar* of 7 children was also part of the ceremony.

The function started on 31st March 2018 with *mehandirat* and *devgoan* and *Kahanethar*. Mekhla

started on 1st April evening amidst incantation of sacred Gaytri mantra and other religious rituals. *Purna Ahuti* was offered on April 2. Apart from relatives of the participating children the function was attended by a large number of devotees. Sh Manohar Lal Raina, Relief Commissioner Jammu and Kashmir, was chief guest on the occasion. The Ashram has been conducting mass yajnyopavit every year as per the Kashmiri tradition and customs.

ASKPC condoles Deepak Thusoo's death

All State Kashmiri Pandit Conference (ASKPC), Jammu has expressed sorrow and shock over the death of five jawans that included Amar Shaheed Deepak Thusoo from Jammu & Kashmir Police in the Kupwara encounter. President ASKPC Advocate Ravinder Raina along with a team of ASKPC members, visited the family of late Deepak Thusoo, who laid down his life for the motherland while facing the enemy bravely and then attended the last rites of the martyr. Terming the loss of lives of security forces, battling Pakistan sponsored terrorism in J&K, as deeply painful, Shri Raina expressed anguish over the death of five of our jawans during the encounter with the terrorists.

He also, lambasted the coalition partners and terming them as opportunist for overlooking the Kashmiri Pandit community problems and termed their policies towards the exiled community as hollow and purely rhetoric.

PK Demands Gallantry Award For Deepak

Panun Kashmir has urged State and Central Governments to immediately recommend name of martyred Deepak Thusoo for the National Gallantry Award. It is time to recognize the supreme sacrifices made by our valiant forces in upholding the integrity of the nation. Dr. Ajay Chrungoo, chairman said that

his sacrifice in upholding the national security and integrity has made all nationalists proud and he attained a place amongst the great warriors who from time to time laid sacrifices to defend the national integrity. It is time to recognize the supreme sacrifices made by our valiant forces in upholding the integrity of the nation.

Sharda script course in Calcutta

A seven-day workshop on Sharada Script Learning Level 1 course was held from March 5-12, at Rabindra Bharati University, Kolkata (West Bengal) by Millennium India Education Foundation (MIEF) in collaboration with School of Vedic Studies of the R B University. Thirty one participants from various parts of state attended this workshop. Delegates were from Sanskrit/philosophy/science and arts streams and included teachers. It was for the first time that such a workshop exclusively devoted to Sharada script learning was held in the city of Joy, Kolkata.

At the present MIEF is running three month certificate course jointly with Sanskrit Departemnt of University of Jammu, Optional learning Course jointly with Special Centre for Sanskrit Studies JNU. MIEF has signed MOUs with JNU, Mumbai, Jammu & Karnataka Samskrit universities in pursuance of its mission to revive Sharada Script learning in the country.

The workshop was inaugurated by Prof Nirmalay N Chatterjee Dean of Arts Faculty RB University, Prof N Bandyopadhyay Founder Director School of Vedic Studies, Prof Gopal Chandra Mishra , Prof. Bhaskar Nath Bhattacharya HOD School of Vedic Studies and Dr Uday Kakroo Director MIEF.

Dr Uday Kakroo Director MIEF speaking about the workshop said that MIEF has divided its Sharada script learning programs in 2 parts (Level 1 & Level 2 programmes) and each program is about 40-42 hours duration. MIEF has developed a syallabii-cum-study material for the programs and which is distributed free to all the participants in all its teaching programs). Level 1 programme teaches about history of development of Sharada script, Sharada script alphabets, word and sentence making and manuscript reading practice. Master Resource Persons from Delhi took the classes. The level 2 program covers 3-4 manuscript reading practice and transliteration. Usually manuscripts written on different subjects/ written in different periods are read /practiced so that the learner is exposed to the variations in alphabets/ sentence/words that must have taken place during the period these manuscripts were written.

He further said that at the end of each programme, learners take written test and those who pass are given Certificates of Sharada Script Learning Level 1 & Certificate of Proficiency in Sharada script level 2 learning. Certificates of participation, however, are given to all the participants in both the programmes. Only those scholars who have basic knowledge about Sharada script can join Level 2 programme.

Innovative Ideas Challenge for Krishi

15-year old Krishi Bhat, a class X student of Amity International School, Vasundhara, Sector 6, Ghaziabad, has co-invented a herbal treated biodegradable sanitary pad for girls along with guide teacher, Poonam Bhatt, who teaches biology at the school. The invention, on March 6, was adjudged as the winner in the '7-days challenge of best innovative ideas for sustainable living' jointly hosted by Embassy of Sweden, within the Sweden India Nobel Memorial Program 2017, and TERI School of Advanced Studies formerly (TERI University.

In all 1330 students from India registered for the challenge, 300 were shortlisted and 11 qualified for the final round. In the end three top entries were awarded with Krishi Bhat's prototype on the top.

Daughter of Prof Anjali Dhar (a zoologist in Jammu University) and Sunil Bhat, an engineer with an electronics MNC, Krishi, who is also a top ranking archery player having bagged a gold in CBSE national championship in under-14 category in 2016, began working on the concept of biodegradable napkin two years back, while she was in class VIII. She and her teacher have applied for a patent for this innovation and according to her if marketed well, it will cost just Rs 2.

Veena Pandita appointed JK BOSE Chairperson

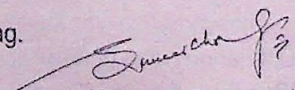
Prof. Veena Pandita was appointed as the chairperson of the Jammu and Kashmir Board of School Education (JK BOSE) for a period of two years by the Department of School Education on April 3. She was serving as the Secretary of the state board.

Shafqat Khan to head Migrants Cell in Delhi

J&K government has set up a Special Cell for Migrants in the office of the Resident Commission, J&K Government, New Delhi, to coordinate the matters relating to migrants. Dr Khan has been made Joint Resident Commissioner, New Delhi. He will head SCM and coordinate the matters relating to migrants.

NOTICE FOR GENERAL COUNCIL MEETING, 2018

KASHMIRI SAMITI, DELHI

KASHMIR BHAWAN, KASHMIR BHAWAN MARG, AMAR COLONY, LAJPAT NAGAR-IV, NEW DELHI-110024

Respected Life Members,

Namaskar,

The Annual Meeting of the General Council of the Kashmiri Samiti Delhi will be held on Sunday, 27th May, 2018 at 2 p.m. at Kashmir Bhawan, Kashmir Bhawan Marg, Amar Colony, Lajpat Nagar-IV, New Delhi-110024 to transact the following business:

1. Confirmation of the minutes of the last General Council Meeting held on April 9, 2017.
2. Consideration and approval of the performance report of the Samiti's activities.
3. Approval of the statement of Income & Expenditure for the year 2017-2018.
4. Any other item with the permission of the Chair.

All the esteemed Life Members are requested to kindly attend the meeting.

(Sumeer Chrungoo)
General Secretary
(Mob.: 9810803164)

Separatists seek India's complete destruction

-Arun Joshi

Srinagar, April 3: Kashmir's narrative has made a grand shift from *"azadi"* or freedom to the "complete destruction of India".

The slogan of *"azaadi"*, that characterised the essence of Kashmir insurgency in the 1990s, now serves as a thin veil for the real objective of militants, their supporters in the Valley — to work for the annihilation of India.

On Saturday evening, groups of youth, while strolling at Boulevard, chanted *"Jung ladenge Hindustan ki barbadi tak"* (We will fight till India is destroyed.). They were loud enough to be heard by the domestic tourists, who looked at the boys with a mixed look of surprise and shock.

This narrative has been borrowed from Pakistan's state and non-state actors, who swear that they will wipe out India out of the world map. Hafiz Saeed's words echo not only in the privacy of homes but also in the streets of Kashmir. That is the new grim reality of Kashmir.

Pakistan has seized the mindset of Kashmiri youth, who were born and brought up during what is modestly called "turmoil." Pakistan and its agents in Kashmir — militants and over-ground workers — have taken full advantage of the fact that these youth, born in the late eighties to early 2000s, have seen no semblance of normalcy, peace and order and the good side of India.

For them, every Indian soldier is their enemy. They are watching the multiplication of guns and expansion of graveyards and they blame the whole thing on India - something that Pakistan makes them believe through its sheer propaganda and exploitation of some ugly situations — like the one that took place on April 1, when the killing of 13 militants, four civilian protesters and three soldiers darkened the mood across the Valley.

Local youth joining militancy — some poorly trained and others hardened fighters — has become a major area of concern. This is becoming the story of guns versus guns in each and every encounter and its narrative travels far beyond the encounter sites and the law-and-order situation. When hospitals are flooded with the injured, some of them with pellets in their eyes, it becomes a toxic anti-India narrative flared by a mix of fact and fiction, relayed by the social media and propaganda machinery of Pakistan.

These propagators work 24x7. And, they succeed because the frustrated and angry youth, after each killing, find the political apparatus missing. There are some soothing tweets, which have no meaning when the Internet is down during and after the encounters, like it happened on Sunday and Monday. These soothing messages in the cyber world are no substitute to the interaction on the ground. The political leaders have cocooned themselves in their homes and communicate through tweets.

The Kashmiri youth is angry at the corruption in the system, they think their degrees and skills have been rejected in favour of the political activists and the moneyed people. They find that there is no alternative left before them and they have started picking up guns. They target soldiers because they are visible. The rest of the institutions have either collapsed or given in to the dictates of the disruptionists like separatists, who see their shutdown calls as a panacea, and the government obliges them by shutting all the institutions.

This is giving birth to the narrative of destruction of India. There is no realisation that this vow to destroy India is harming them too.

The local militants — for whom the civilian protesters are risking their lives by marching to the encounter sites — have not asked a single question about the abduction and killing of a youth from Hajn, Bandipora, last night, and inflicting near fatal injuries on two women. Weren't they Kashmiris? ■

Courtesy: Tribune News Service

Shrine Board in Kashmir
Will be a desired community institution

—B.L. Saraf

Chief Minister Mehbooba Mufti, while addressing religious scholars, Imams of Masjids and executives of the J&K Wakf Board, in Srinagar the other day, urged Imams to stop preaching Jihad In Masjids and emphasized that "there are no short cuts to paradise. Picking up gun won't take any one to paradise. Paraduise lies beneath the feet of parents." She appealed to the religious scholars "to lead the society in getting it out of the difficult issues by showing the right path as has been ordained."

Well said, madam CM. It is now for those who wield influence in the field to listen and carry forward this message in a proper direction so that the dance of death and mayhem, we witness daily in the streets of Kashmir, comes to an end. Any way, we leave this matter to the other day. Miss Mehbooba said something more on the occasion which, we believe, should be of great interest to the displaced Hindu community of Kashmir.

The Chief Minister termed the Wakf Board as a community institution which needs to be developed on the most modern lines with the use of technology. She said many projects of the massive community help are under consideration of the Wakf Board which will be of great help to humanit y." She went on to say that if the assets of the Muslim Wakf Board are properly maintained, it can generate enough resources to fund many big community welfare initiatives. Mehbooba told the audience that it was the PDP Government that, in 2005, carved out two universities and a nursing college out of the Wakf resources which have now prospered as leading institutions in the State.

Hindus, living in Kashmir, have been yearning for a statutory architecture, like the Wakf Board and the Gurdhwara Pranbhnadhak Committees, to take care of their religious places in the Valley and utilize their properties and resources for the benefit of society in the manner the CM has indicated Wakf properties have been used, like spreading education etc. It is for this reason there is the need for a Law for protection, management and care of Shrines and Temples in Kashmir. Though there are other reasons, also, the main being the one which Aims and Objects of the lapsed Bill, 11/ 2009, have brought out, rather, succinctly.

The Government emphasized the necessity of the Bill, inter alia, thus: "Due to the disturbed conditions in the Kashmir Valley in year 1990, the majority of Hindus left the Valley and the Shrines remained unattended. There are complaints that properties of these Shrines have been encroached and most of them are in dilapidated conditions. Many associations and bodies of the community have shown concern in this behalf."

The plight of Shrines and temples is really bad in Kashmir. There is well-documented record how the unscrupulous have plundered their properties. The undesirable activity goes on. It is unfortunate that the role of those who were entrusted with the job of proper management of these Shrines and Temples have left much to be desired. Properties are pilfered. These managers / pujaris have lost confidence of the community which, as rightly put out by the CM , has resulted in "societal decay and erosion of social values in the system."

It is the unanimous demand of the displaced community to have such a law. Nonetheless, a few amongst us have expressed concerns and feel apprehensive of the proposed law. May be they have a point, but, as explained to them , there were sufficient provisions in the lapsed Bill to address genuine concerns. Still, if any one feels more needs to be provided in this regard the issue can be sorted out by mutual interaction and exchange of views. If need arises, more can be proposed in the Law, in addition to what was there in the Bill No. 11/ 2009, to address the concerns. After all, the Hindu Community is guided solely by the desire to save its sign posts of civilization, culture and fait. Therefore, to oppose the enactment of the desired law at the very threshold won't serve purpose of any one. The persistent opposition to the law and any more delay in the enactment will only gladden hearts of land sharks and

enemies of the community.

CM Mehbooba must take the lead. We hope she will appreciate the issue in the same spirit and visualize a similar role for Shrines and Temple's property in the Valley as she has seen it for the Wakf properties – to serve society. Shri Mata Vaishnov Devi Shrine Board could be a role model in this regard.

Let a Statutory Shrine and Temples Board in Kashmir be another Community Institution.

Governments, over the period, have been trying to take the displaced back and rehabilitate them in Kashmir. Unfortunately, lack of mutual trust has marked the relationship. So, nothing could move forward. We feel that enactment of a Law for a transparent and democratic management of Hindu Shrines and Temples in Kashmir will, surely, constitute a big CBM in this regard. ■

(A luminary of the Bar and the Bench, the writer is former Principal District & Sessions Judge)

IMPORTANT WEBSITES FOR ADMISSION-2018

1.	MAHARASHTRA STATE:	(i)	www.dte.org.in/fe-2018, (ii) www.dte.org.in/mba-2018
2.	U.P. STATE	—	www.uptu.nic.in
3.	MADYA PRADESH STATE	—	www.rgtu.net
4.	GUJARAT STATE	(i)	*Lhp*/www.ldceindia.org
		(ii)	www.gujaratuniversity.org.in
5.	KARNATAKA STATE	—	www.kea.kar.nic.in
6.	HARYANA STATE	(i)	www.haryana.nic.in (ii) techeduhry.nic.in
		(iii)	techadmissions.gov.in (iv) www.hscs.org
		(v)	www.hscs.net.in
7.	GURU GOBIND I.P. UNIVERSITY	—	www.ipu.ac.in
8.	PUNJAB TECH.UNIVERSITY	(i)	www.ptu.ac.in (ii) www.ptu.jal.org
9.	DELHI COLLEGE OF ENGINEERING	(i)	www.dce.ac.in
	—Netaji Subash Instt. of Technology	(ii)	www.nsit.ac.in.
10.	HIMACHAL PRADESH UNIVERSITY	(i)	www.hpuniv.nic.in (ii) www.imsshimla.org
		(iii)	www.ims_director@yahoo.co.in
11.	THAPAR UNIVERSITY PATIALA:	—	www.thapar.edu
12.	RAJASTHAN UNIVERSITY	—	www.rtu.ac.in/rpet-2010
13.	BHARATI VIDYAPEETH UNIVERSITY	(i)	www.bvimr@del.13.vsnl.net.in (ii) www.bvimr.com
14.	JAMIA MILIA ISLAMIA:	—	www.jmi.nic.in
15.	DIRECTORATE OF TECHNICAL EDUCATION UTTARAKHAND.	—	www.uktech.ac.in; www.uttara.in/education/tech.edu
16.	NATIONAL COUNCIL FOR HOTEL MANAGEMENT & CATERING NOIDA	—	www.nchmct.org

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Farouq is not correct in saying that:

Congress leaders, alone, were responsible for partition

—Ravinder Jalali

On a contentious debate over the Partition of India, former J&K chief minister Farouq Abdullah claimed that it was Pt. Nehru, Sardar Patel and Maulana Abdul Kalam Azad who were responsible for the partition of India and not Muhammad Ali Jinnah, the founder of Pakistan. Dr. Abdullah said that it was the refusal of the three Congress leaders to accept minority status for the Muslims which led to the partition of India, which is not the whole truth. He further said that there would have been no separation. There would have been one India. The debate over who were responsible for the partition, which led to the creation of the dominions of India and Pakistan, has been raging on for many years now.

If we go into deeper dimension of the partition, which includes the role of the Muslim League as well as Congress, it will not be fair to blame squarely Congress for partition but for obvious reasons Muslim League as well as the British were responsible for it. Although Britain has no stake in the partition because of being outsiders and knowing that it hardly matters for them because they are the outsiders and are not going to settle in India but for the Muslim League and Jinnah it was a bounty with power and money.

"It was also observed that Pt. Nehru and Patel decided to get on with it quickly. Some of the writers are of the opinion that Nehru, with Mahatma Gandhi's support, even tried in May, 1947, to get the British to hand over India in June, 1947. In Jaswant's book "*Jinnah: India, Partition, Independence*" he mentioned that that it was Nehru's centralised policy which forced Jinnah to seek a separate homeland for Indian Muslims. But there seems to be sense to have centralised policy for the whole of India. Otherwise it can be knitted loosely to avoid its further erosion in its consolidation.

Does it mean that Jinnah cannot be held responsible for partition? Absolutely, No. It was he (Jinnah) who sowed the seed of partition on the basis of religion and he is the main culprit. The letter of Jinnah to Gandhi dated September 17, 1944, is a testimony to it which reads as:

"Muslims and Hindus are two major nations by any definition or test of a nation. We are a nation of a hundred million, we are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, legal laws and moral codes, customs and calendar, history and traditions, aptitudes and ambitions — in short we have our own distinctive outlook on life and of life. By all cannons of international law we are a nation."

The demand for Pakistan was based on the homeland concept. It was meant to be a separate homeland for protecting the Muslims. It is here pertinent to mention that neither Jinnah nor any resolution of the Muslim League ever suggested that a separate state was needed because Islam was in danger. However, some Muslim League leaders made religion-oriented speeches in the per-independence period and Islamic slogans were raised by the Muslim League in order to build support for itself in the 1946 provincial elections.

The role and responsibility of Congress in the creation of Pakistan, a country founded on the idea of religious identity of Muslims, is, also, of great significance and cannot be ignored. It seems quite logical to infer that it is the Congress which can also be held responsible for the creation of Pakistan on the basis of the fact that when the Congress claims itself as a champion of the freedom struggle and the main architect of the Indian independence, it should claim itself as the cause of creating Pakistan. Pakistan is a bye-product of gaining India's Independence.

If we go through one of the videos of former Justice of Pakistan Supreme Court and son of poet Iqbal, Dr. Javed Iqbal who clearly states that that Muslims are not capable of creating a nation. If we go by the Cabinet Mission Plan there was a concept of Autonomy within the Indian union which Jinnah also accepted.

If today somebody is raising a demand for freedom or autonomy or something, it does not mean that he will get it unless it is given to them and it is the giver who is responsible

for it. If in today's scenario, e.g. some separatists are demanding freedom, does it mean that we should give it? When slogans in JNU are raised which are anti-Indian or the demands are anti-national, but we do not accede to their demands. Similarly, some separatists in Kashmir, backed by Pakistan, are demanding cessation or freedom from India, does it mean that we should grant them what they want. No. Then how demand of Muslim League for the creation of Pakistan for Muslims could be granted? Who acceded to their request? Now it will be argued that the British are responsible for dividing India, but why Congress accepted the two-nation theory on the basis of religion. It simply means that they negotiated and compromised the freedom of India by giving a portion of India to Pakistan.

If Muslims succeeded in getting their Pakistan where they feel free to practice Islam and will be a Islamic country governed by Islamic rules, what about the other faiths? Then obviously the areas other than Pakistan should have been for the rest of the faiths only, which is not. It was the Hindu Mahasabha, an organisation of Hindus, which vehemently opposed the creation Of Pakistan on the basis of religion.

The Congress cannot absolve itself by saying that it was the British who divided India but then why they accepted the freedom? We cannot say that the Congress has achieved or fought for freedom, but was offered by British on the condition that the country will be divided between Muslims and Hindus. We could have continued with our fight for freedom for the whole of India, for more time. The Congress cannot take a plea that it would have taken longer period or the country could not have got freedom so early. It seems that the Congress was eager to get power rather than the freedom of the country. Had they been fighting sincerely for freedom of their mother land, they would not have accepted the partition, no matter what Jinnah or Muslim league would have demanded, if we go through the events of history and the freedom struggle

Those who say that the Muslim League fought for the independence of India are not correct. They never fought for independence but for Islam and the caliphate. It was during the popular Khilafat movement in Turkey for retaining the caliphate, protests emerged across the Muslim world. The most prominent activities took place in India and Muslims supported for the caliphate. To its founders and followers, the Khilafat was not a religious movement but rather a show of solidarity with their fellow Muslims in Turkey. They aimed at building political unity among Muslims and use their influence to protect the caliphate. In 1920, they called upon the British to protect the caliphate and for Indian Muslims to unite and hold the British accountable for this purpose.

After the victory of Mustafa Kemal's forces, which overthrew the Ottoman rule to establish a secular republic in independent Turkey and abolished the role of Caliph and sought no help from Indians, the Khilafat leadership fragmented on different political lines. They played a major role in the growth of the Muslim League's popular appeal and the subsequent Pakistan movement. ■

(The writer is a social activist, political analyst)

Mohd. Akbar Lone's outburst was emotional

—Surinder Kaul

Mehjoor, the romantic Kashmiri poet-laureate of the revolutionary days, forecasted the political predilection of the majority population of Kashmiris in the words: *"zuv haạ wandaha Hindustanas, ama dil adi Paekistanas seet"* (I want to die for India, but my heart is with Pakistan). This is being vindicated in the J&K Assembly by showcasing anti-India, pro-self-determination, pro-secessionist utterance in a fit of emotions by some of the elected representatives across the party lines intermittently.

Whether, it is engineer Abdul Rashid, independent MLA from Langate, who stands for the UN resolution against the Indian administration in Kashmir, or his flaunting beef dishes in the premises of the J&K Assembly, or tagging Syed Salaudddin, HM chief, noted terrorist, Hakeem Yassin, PDP MLAs, the posture of international settlement of "Kashmir", or Ajaj Ahmed Mir, PDP MLAs the position regarding the slain militants being called martyrs – all are sailing in the same boat.

Shouting of Pakistan Zindabad slogan by Mohd. Akbar Lone, former Speaker, of the Assembly and ex cabinet minister under Omar Aabdullah's chiefministership, and currently, MLA of national Conference, a mainstream political party of the state, in the Assembly, was a treacherous act. Over and above his audacity to challenge the authority of the state and its constitution to which he is bound by the oath of loyalty and secrecy, it, further, affirms his scale of betrayal. The liberal brigade and the Left- oriented parties, in mainland India, which are in easy search for such anti-India outbursts, would not hesitate to shout from minarets that it is the freedom of expression in democracy, just to shield them, to bring them under the gloss of ideological canopy.

Here, Mohd. Akbar Lone had committed treason in an august house which passes laws for the welfare and economic development of the people to maintain equality, protection of life and property, irrespective of caste, colour or religion. So he should have applied his mind before spelling rotten beans in fit of anger and frustration. Today, a question mark is put before his loyalty? From the religious point of view it is a sin to deceive one's own nation which is the home and hearth for each one. He had been drawing his salary, and other perks and benefits drawn from the Indian exchequer, but not realizing the repercussions of what he did – yell pro-Pak slogan. Jjunaid Mattoo, National Conference, spokesman, in his usual style, came out for damage control, while other members like Mohd Shafi Uri (NC), Mohd Yusuf Tarigami (CPM), in the Assembly, tried to mellow down the causticity of the slogan.

The leadership of the NC party distanced itself and BJP representatives raised their objections but none of them registered a case or any PIL against Mohd. Akbar Lone for his act of violation of the Indian Constitution.

Looking back at Mohd. Akbar Lone's rise in the political sphere, he had a humble beginning from the agriculture background, hailing from the Naidkhai village in Tehsil Sumbal Sonawari; once a flood-prone belt, which was built as model township by late Bakshi Ghulam Mohd. In the late fifties. Mohd. Akbar Lone was upcoming, extrovert and progressive in attitude who started his career as a lawyer in the tehsil court of Sumbal Sonawari soon after his law graduation. Close on his heels, he was offered mandate by the Janta Party to contest elections from the Sumbal Sonawar constituency in 1977, which he lost. In the following year, 1978, the late A.G.Lone, an innovative, skilful and sagacious politician, smarter than his contemporaries, hooked up Mohd Akbar Lone, Muzaffer Hussain Beigh, Bashir Khan and many brilliant young educated Muslim youths from Baramulla and Kupwara districts for People's Conference which he floated after getting disgruntled with the politicking behaviour of the Congress and the NC in the valley. Mohd Akbar Lone fought another election in 1983 on the People's Conference ticket from his native constituency but was declared unsuccessful along with other party candidates who too had lost except for Late A.G. Lone, a winning candidate from the Handawara Assembly segment. In furtherance of his political career, Akbar Lone chose to join National Conference in 1987 wherefrom his political graph ascended unstopped till date.

A question arises here, what forced Akbar Lone to make such a controversial slogan in the august body? It seems either pro-Pakistan sentiment among the public has gone so deep that he had to nurture his constituency or he, too, has got adicalized beyond control and in that desperation, he raised such a fissiparous, outrageous cry. Did he not introspect that by these fetid political postures, adopted by the political class

in Kashmir, they are subverting and setting astray the minds of the young generation in the valley? Politically, he has not made any big leap forward but has come in the notice of Pakistan masters to carry their staff of political alternative of their choice.

Mohd Akbar Lone, the elected representative of National Conference, is not at fault because he has imbibed the character of controversies, double speak from his party bigwigs. His schooling in the Muslim Conference, from 1931 to 1939, can't be undone from the preamble of the party which was exclusively communal against the Dogra rule. The first seed of secession was sown by late Shiekh Mohd. Abdullah after he was dethroned as PM of the state in 1953 for hobnobbing with the US to carve out his own sultanate in the valley. Sheikh Abdullah's slogan of the Plebiscite Front, misled the people and poisoned the minds of Kashmiris against India. Eventually, it gave birth to many secessionist youth groups, cells thus resulted into indulgence of violence at the low ebb in the valley. Such groups had the tacit support of Late Mirza Afzal Beg who used to carry rock salt in his pocket to allure voters by flaunting it in public gatherings. Beg was the right hand of Shiekh Abdullah who had whimsical and wobbling mind on most of the state affairs as he inwardly look on them from the religious angle. As a revengeful person, he did not permit the burial space to Late Bakshi Ghulam Mohd, at the Shahi Hamdan graveyard. He was the leader responsible for the economic and educational development in the state. Abdullah's three generations ruled the state after the late Shiekh was reincarnated on the culmination of Beg–Parthasarthy accord as CM. Dr Farouq, too, followed his father's footstep of double talk to keep his constituency intact, whether in power or out of power. Since out of power, he, with vengeance, defended stone throwers of the valley who, according to him, were sacrificing for the resolution of the Kashmir issue. He suggested APHC to get united in the struggle and wanted third-party intervention for the solution of the issue.

So, the whole party is caught in its own contradictions and flickering policy with the result it is pushing Kashmir to further uncertainty. ■

KPs Celebrate *Navreh* as Navarsotsava

—Sunil Raina Rajanaka

Navavarsha is also known as *Navreh* among Kashmiri Hindus since Vedic times and is being celebrated with spiritual interest and exuberance. *'Navreh'*, which is the first day of the Saptrishi&VikramSamvitas, and also the first day of the spring, coincides with Chaitra Shukla Paksha 'Navratras'. The litany of details is given in *Bringesh Samhita* and *Nilmata Purana*, the two ancient scriptures which emphasize the customs and rituals prevailing in Kashmir since ancient times.

In *Bringesh Samhita* a full chapter for *Navreh* celebrations is dedicated which is also known as **Navarsotsava.** The chapter mentions the dialogue between Shiva and Parvati, where Devi is keen to understand the importance of Time, cycle of evolution and dissolution. Shiva reveals that on *Navreh* one should worship creator Brahma who initiated the creation of this day with the first rays of the Sun shining on the world. Also worshipping five-faced Shiva, presiding deity of the family, along with Ganesh and Saraswati, brings spiritual merit and well-being. Shiva also divulges that one should wear new clothes, enjoy dance, pander in music and sports as this is the beginning of *Kaal* (Time) and that of the world. Kashmiri Hindus follow these rituals since ages, besides following injunction of looking at the plate full of assortment known in local parlance as *"Thal Barun"*.

Important custom of *Thal Barun*

On the eve of *Navreh*, an elderly lady of the household fills a big plate with unhusked rice. In this plate, various items like walnuts, bread, some cooked rice, a pen, a book, a bowl of curd, a few coins, gold ornament, salt, seasonal flowers, a piece of medicinal herb called *'Vai'* or Acorus Calamus, and a mirror are arranged. The yearly almanac and a picture of the presiding deity, known as *'Kreel-Pach'* find a prominent display in this rice-filled plate. Early in the morning of *Navreh*, well before sunrise, a female member of the family, usually a daughter, makes each and every member of the family have a look at this plate in their respective rooms. This ritual is known as *'Buth-Vuchun'*. The ritual of looking at the plate is said to bring good luck, good health, prosperity, wisdom, and fulfillment of wishes for the entire family. After this look at the plate, every elder member of the family puts some money in it, which is then taken by the girl as a pocket money.

Significance of items on the plate

Rice, the principle diet of Kashmiris, is a symbol of wealth and expansion. Cooked rice is a symbol of transformation and progression in life. It is considered a *'prasad'* besides being the source of survival, signifying physical and mental growth. Curd is a symbolic representation for completeness, constancy and cohesiveness. Bread is a symbolic representation for engagement and amalgamation in one's socio-cultural surrounding.

Walnuts indicate human and universal mind conjoined and four kernels of it represent the four *purususharthas* or what the Hindus consider to be the four objects or goals of existence – *Dharma*, (discharge of duty), *Artha* (acquirement of wealth), *Kama* (gratification of desire) and *Moksha* (final emancipation). A coin represents affluence and material strength. The gold ornament is a symbol of purity and is considered auspicious. The medicinal herb indicates disease-free life and good health.

Flowers represent optimism, fragrance and sympathy in life. These are associated with the human life as no celebration is complete without these.

Flowers are also symbols for the ephemera of life. The pen is the symbol of wisdom, self-illumination, learning and brilliance. These strive for the power of knowledge and eradication of illiteracy. Salt, which is part of our day-to-day life, is to generate positive energy and also strive humans to develop a sense of *Rasa* in life. The almanac represents the influence of Time and that of planetary events in our life and, therefore, all activities are time-bound which underlines that Time should be respected and discipline should be followed in life. Pictorial representation in local arts, with a picture of the clan Devi, is indicative of the spiritual merit so as to achieve religious inclination and trust in Her grace. Mirror, due to its attribute of reflection, stands for multiplication of auspiciousness.

People take a look at the yearly almanac and listen to the forecast made therein regarding the astrological configuration and auspicious dates concerning them. People used to go to Hari Parvat in Srinagar and pay their obeisance to Goddess Chakreshwari reciting hymns and praying for a prosperous year as it is believed that *Saptarishis* assembled at this place praying to the Universal Goddess and thus starting the *Saptrishi* era.

On return, people gathered for the annual fair at freshly bloomed almond garden where families relished their local savory *pakoras* of lotus stems, *puris* and traditional *kehwa.* Finally, the families visited their near and dear ones wishing them *Navreh* Mubarak. ■

Navreh

—Loveanya Trisal

The first day of *Chetra shukla paksha* is celebrated as the start of *Chetra navratra* throughout the country by the Hindu's in different socio religious groups. Amongl these Hindu communities one community, known as Kashmiri Pandits, who are now in exile, used to celebrate this day as their New year's day, commonly known in their local dialect as Navreh because they believe in the *Sapta Rishi* calendar which,on 01~01~5094, this day, this year, corresponded to 5th Chetra 2075 Bikrimi which starts on 12th/13th of April every year and 18~03~2018 AD, which starts on 1st January, every year.

The calendar year of *Sapta Rishi,* itself, reveals how old Kashmiri Pandits' existence is.

This write up is to remind the community brothers/ sisters and the new generation of the brotherhood as to how we used to celebrate our festivals in Kashmir the Valley before we were forced to leave our homes and hearths due to Islamic fundamentalism.

The preparation for the event (Navreh) starts with the previous night with a preparation known as *"THAAL BARUN".*

Thal Barun

A *thali* (metal plate, preferably of bronze) is filled to the top with rice on which is placed the new *panchang* (almanac), a lump of cooked rice, curd in a small bowl, bread, salt, a pen with ink pot, fresh flowers, a coin, a mirror, a photograph of the chosen deity and some walnuts. *Wye,* a herb, also, was placed but now it is not available. All this is covered with a cloth or another *thali* for the night.

On the morning of Navreh (first day of *Chetra Shukal Paksha)* an unmarried daughter of the family or, in her absence, any lady of the house carries this *thali* to all members, even to their beds to enable them to have a look at it as the first object in the morning, which is considered auspicious. The girl/lady, who carries it, is given blessings and presents in cash or kind.

It is a tradition which symbolizes prosperity for the coming year.

In Kashmir, the male members use to go to the river bank early in the morning to have a bath. They would carry the walnuts placed over the *thali* and offer these to Gods in the river, which were being picked by the waiting boatmen. The rice kept in the *thali* was used for making "*tehar"* which is later eaten by the family members.

Tehar

It is a tradition among Kashmiri Pandits to prepare *tehar* on festivals, which is offered as *Naveed (Prashad).* It is prepared by adding turmeric powder to rice while boiling. Later, salt and melted ghee ares mixed with it.

Further, if weather permitted,Srinagar residents used to go for a round of Hari Parbat to offer pooja at various temples and also have a picnic there as there used to be almond trees in their early blossom in pink colours at this time of the year. Now, the trees of *"badamwari"* have gone and only the remembrance associated with the festival is there.

It is considered auspicious to wear new or freshly-washed clothes on the eve. A new born baby or a new bride in the family is an object of attention, who is showered the blessings by the elders of the family.

For newly-married girls it is a tradition to go to their parent's house before the day and return to in-laws in time to join the festivities. They used to carry some curd and cash from her parent's house as a good omen *(Shagun*).

Third day of these Navratras is celebrated as zanga trai. On this day, ladies of the family go to visit their parents or brothers and return the same day. If weather permits one may go for a picnic to some garden or even a temple along with the family members. This festival brings joy and happiness after a long chilling winter.

I am of the opinion that now some of these traditions of Kashmir have died but if our community has to survive these tradition have to be revived according to the place where the family is in exile by organizing get-togethers, monthly meetings and personal contacts with *Baradari* members. ■

(The writer lives in Chinar Lane, Upper Shiva Nagar, Kathua)

Navreh — New Year Day of Kashmiri Hindus

Festivals are windows to our culture

—Nana Ji Sathoo

'Navreh, the first day of the *Saptrishi Samvat* of the lunar year, marks the start of the New Year for Kashmiri Pandits. It is also the first day of Basant or spring and *'Navratras'.* It proclaims the advent of the spring season, *'Sonth'* in Kashmir.

The festival of the New Year is celebrated on *Chaitra Shukla Paksh Pratipadha,* the first day of the bright fortnight of Chaitra (March-April).'Ffor Kashmiri Pandits it reflects their age-old social, ethnic, cultural and religious ethos and ushers them into the freshness of the new year.

The momentous festival' finds a special mention in the *'BrahmaPurana'.* According to it, the whole universe was created by Lord Brahma on the first day of *Chaitra Shukla Paksh Pratipadha,* i.e. day of *'Navreh'.* As per the *'Matsya Purana',* one of the 18 Puranas of Hindus, Lord Vishnu, the God of preservation among the Trinity ,is believed to have incarnated, as *'Matsya'* avatar on the earth on the day of *'Navreh'.* The festival also signifies the start of *'Satya Yug',* the first of the four golden eras of Hindus.

The day has historical significance as it signals the initiation of the *'Vikram Samvat'* to commemorate and memorialize the victory and triumph of the famous king of the golden era of Indian history, Chandra Gupt Maurya, over 'Shakas'. It is the day when the new almanac, an annual calendar of months and days with astronomical data and other related information, starts for the new Hindu calendar year.

The day heralds the arrival of the beautiful season of spring when fresh life becomes evident from fields to forests with new foliage, blossoms and riot of colours in the form of flowers making their presence felt everywhere. Yamberzal, or Narcissus poeticus, having white coloured petals and yellow stamens, is a beautiful and sweet scented flower, which is frequently spotted from meadows and gardens. It is one of the early flowers, which announces the arrival of *'Sonth'* in Kashmir. Similarly, the appealing flowers of Primula Rosea, Primulla elliptical and Primula denticulata also make their appearance immediately after the snow melts in Kashmir.

Likewise, the early migratory birds of 'Phembaseer' (Paradise Flycatcher), 'Poshanool' (Golden Oriole), 'Kukil' (Ring-Dove), 'Katij' (common swallow), 'Tsini Hangur (Himalayan Sterling) and 'Sheenapipin', or Doeb-Bai (Pied-Wagtail), also proclaim the advent of *'Sonth'* in Kashmir through their melodious notes.

As such, the festival is a celebration of change of season, regeneration and fertility, a journey from cold to warmth, an escape from winter confinement to social communion and a beginning for new lease of life everywhere.

The celebration of this joyous day in the medieval times also finds mention in *'Kitabul Hind',* a book written by a renowned foreign voyager Al Beruni. According to him, the month of Chaitra denotes festivities for the natives of Kashmir on account of the victory gained by an ancient Kashmiri King Muttai over the Turks. In the words of the celebrated historian Srivara, the Chaitra festival, in ancient times, in Kashmir, was laced with enthusiasm and fervour to the accompaniment of lighting and merriment everywhere.

It, also, marks the time to bid 'adieu' to harsh and severe winter and welcome the season of spring when multitude generosity of Nature is visible everywhere. The display of new life in nature and invigorating ambience arouses hope and inspiration even in most brazen hearts.

Prior to the festival of '*Navreh*', the family priest known as 'Kula Brahman' brings to Kashmiri Pandit family the almanac of the New Year, known as *'Jantari* or *Panchang* or *'Neshipather'. This* Kashmiri. word' is a derivation of Sanskrit word. *'Nakshetra Patri'*. The Kula Brahman, also, brings the *'KreelaPach'*, which is an illustrated scroll usually having a picture of Goddess Saraswati or Goddess Sharika with a hymn in Her praise.

On the night prior to Navreh, an elderly lady of the Pandit household fills a big *thali* with rice. On this *thali*, various items like walnuts (in odd numbers usually five or seven), paddy (as per family *'reeth')*, a piece of bread (usually *'Kulcha'*), a lump of cooked rice, a pen, an inkpot and a book, a *Katori*, filled with curds, a currency note or a coin or a gold ornament, like ring or a bangle, a pinch of salt, seasonal flowers (usually *Yamberzal*), a piece of medicinal herb called *'Vai'*) known by the name of Sweet flag or Acorus Calamus and a mirror are arranged. The 'Nachhipatar or *Jantari'* and the *'Kreel-Pach'* also find a special place in this rice filled *thali.*

This ritual is known as *'Thaal-barun'*. Early in the morning of 'Navreh', well before sunrise, a female member of the family, usually a daughter, makes each and every member of the family have a ' *Darshan.* ■

(The writer lives in Muthi, Jammu)

Rama Navaratri

—C.L. Gadoo

The word Navaratri originates from Sanskrit, *Ratri* meaning night and *nava* meaning nine. Thus the term Navaratri stands for nine nights or bringing in *nava* or newness to *ratri* (night), the darkness in our lives. In other words, Navaratri seeks to inspire a spiritual awakening, by ending the darkness of the night and ushering in the new light of understanding.

Navaratri is celebrated five times a year. These are: Vasanta Navaratri, Ashadha Navaratri, Sharada Navaratri, Pausha Navaratri and Magha Navaratri.

Basanta Navaratri, also known as Vasant Navaratri, is the festival of nine days dedicated to the nine forms of Shakti (Mother Goddess) in the spring season (March–April). It is also known as Chaitra Navaratri or Rama Navaratri, the nine-day festival which ends on Rama Navami, Lord Rama's birthday.

Gupt Navaratri, also referred as Ashadha or Gayatri or Shakambhari Navaratri, is nine days dedicated to the nine forms of Shakti (Mother Goddess) in the month of Ashadha (June–July). Gupt Navaratri is observed during the Ashadha Shukla Paksha (waxing of moon).

Sharada Navaratri is the most important of the Navaratris known as *Maha Navaratri* and is celebrated in the month of Ashvina. Also known as Sharada Navaratri, as it is celebrated after Sharada Pakash (beginning of winter, September–October).

Pausha Navaratri is nine days dedicated to the nine forms of Shakti (Mother Goddess) in the month of Pausha (December–January). Pausha Navaratri is observed during the Pausha Shukla Paksha (waxing phase of moon).

Magha Navaratri, also referred as Gupt Navaratri, is nine days dedicated to the nine forms of Shakti (Mother Goddess) in the month of Magha (January–February). Magha Navaratri is observed during the Magha Shukla Paksha.

Popularly, Navratra is celebrated twice a year. First Navratra is from Pratipada of the Chaitra month to Navami and the second is exactly after six months in Pratipada of Ashwin Shukla Paksha to a day before Vijayadashami. The Chaitra or Rama Navratri in March-April, and Sharada Navaratri also known as Mahanavaratri in the month of Asvin: September - October.

Vasanta or Chaitra or Rama Navaratri, which is observed during the Shukla Paksha of Chaitra, is mostly observed in northern India and western India. The celebration marks the start of the Hindu New Year as per the Luna-solar calendar. Kashmiri Hindus observe it as Navreh, Maharastrians celebrate is as Gudi Padwa while in Andhra Pradesh, Telangana and Karnataka Hindus celebrate it as Ugadi. Rama Navratri ends with Lord Rama's auspicious Appearance day, while Mahanavratri ends with Dusshera. This is the day of Sri Rama's supreme victory over the most powerful, highly intelligent but deviant king Ravana, who embodied ultimate oppression and evil. ■

(Reference, *Devi Mahatmyam*)

Looking at the future of KPs

–Maharaj Kaul

Kashmiri Pandits's civilizational pinnacle receded several hundred years ago. Their glory has been especially in steady decline since the advent of Sultanate in 1339. As they became a minority after volitional and forced conversion to Islam, their life became one long road of survival, even though they were still prized for their intellectual powers in high government circles. This psychology of survival became a permanent feature of their personality. They became individuals first and community members later. An outline chronology of Kashmir history has been attached as a ready reference.

Some Kashmiri Pandits (KPs) were shocked in 2014 by the withdrawal of the Modi government's project of creating three composite cities in Kashmir to rehabilitate them. Some wonder what their future is going to be. But here is the irony: Even if Modi plan had been implemented how many KPs would have been its takers? Very few. But why are they crestfallen about the project's death? It is because they still fantasize about returning to their ancestral land of 5,000 years and living their myths and mythologies about it and their lives in it. Once the inner-music is broken the world looks meaningless.

Even if Article 370 were lifted and the life in Kashmir would consequently change significantly, more conducive to KPs living there, they would still not return to their homeland in significant numbers. This is because the dream of returning to their paradise has been shattered. What has shattered it? Their experience. The 1989 experience of death, forced exodus, destruction, cruelty, humiliation, and threats to their lives has damaged the fabric of their love of and belonging to their land. Their dreams and myths about their lives have died, so there would be no point in returning.

The exodus of KPs was already under way in form of their new college graduates wanting to work outside Kashmir. But this process was natural and did not cut the umbilical cord with it. Overall, the younger generation of KPs (under 30's or so) was in the process of slowly drifting away from Kashmir because of the economic and political conditions in it. They wanted to work in modern companies, generally technology companies, which paid a decent salary, and live in a friendly environment, which were unavailable at home.

KPs have with fortitude and grace met their ordeal. The die of their new life has been cast but their wounds have not yet healed. Now that KPs are not the inhabitants of Kashmir, will they survive? Of course, they will survive. Human history is replete with migrations, both planned and forced ones. How should they live as a community now? While the economic forces have scattered them round the world but India will continue to be their bastion. To keep their ethos alive is their greatest challenge. Efforts are under way in India and different parts of the world in that direction. Gaining political power is essential to their community survival. But they are not a very political people, even though they have the mental tools to understand politics very well. Also, their meagre vote-bank is against them.

Over years, since India's independence, KPs did not cultivate a political network in New Delhi. The reason being their inaptitude for it. Politics requires consolidation of a group's assets and willingness to strike mutually advantageous compromises with other groups. But these are areas they are not good at. They have always wanted to live in their cocoon, negligent in paying proper attention to the political forces outside it. KPs, equipped with their intelligence and intellect, could have created some political influence during the long stretch of time since the advent of Islamic rule in Kashmir in 1339. This apathy to face reality outside their homes in full-blooded manner made their lives more miserable than they were.

In different parts of the world efforts have been made and are being made to keep alive the KP ethos, or a reasonable semblance of it, but every year it has become harder to do that. This is because KPs are single-harnessed horses; they do not move in tandem. They are essentially not a community-minded people but a concatenation of individuals. They are good and sharp people but not revolutionaries and dreamers. Whatever success that has been achieved so far in keeping the KP ethos alive is due to the work of some highly motivated people and not with the help of the community at large.

An emigrated people have to learn to live with the

people, culture, and the place they migrate to. That is what some 700,000 (the estimated world-wide population of KPs) KPs are presently doing. It will take generations before they will get absorbed in their new world. And in the process they will inevitably lose their KP soul and create a new one. This is the price you pay for migrating, especially the forced one, from your milieu to a foreign place. There is nothing you can do about it.

Take the case of young people who were born outside Kashmir, who neither know Kashmiri, nor have visited Kashmir or know the KP ethos. How can we call them Kashmiris? But, they will, nevertheless, call themselves so, because there is a psychological need in human beings to have a connection with their roots. But in spite of this there would still be a lot of KPs living in Kashmir had the political turbulence in Kashmir not enlarged as much as it did.

Some people have suggested that KPs should change their name to Kashmiri Hindus. I believe that would be a mistake. While the name change would accrue the benefit of being part of a much larger community, thereby diluting their image of aloofness and cursedness, but the loss of their special identity would detract something invaluable from their soul. On the practical plane it would be insignificant.

KPs have been dealt with a bad hand by destiny but they are doing the best they can do with it. So, in a few decades from now, there will remain a KP community in the world, but it will be very different from the one we have known. But civilizations have changed with time and we cannot fight time, although in case of KPs it was forced to change prematurely.

But on the bright side of the situation younger KPs are excelling in their vocations and with their ingrained resilience their future is sanguine.

As Soren Kierkegaard said, "Life can only be understood backwards; but it must be lived forwards," let us look at the future of KPs with imagination but supported with earnestness.

Walking down the fossilized time,
Revisiting high pinnacles and green lakes
Of spirituality and learning,
Today the old native of Kashmir,
Kicked out of his natural habitat,
Wanders the far corners of the world –
To start a new life, a new community,
To heal his wounds, to follow the old light.
Cut off from its spiritual centre,
The community wanders in silent grief,
To find a mooring,
To revive the luminosity that once brightened its universe,
To rekindle the fire that bound it together,
But unable to be reborn,
It gradually drifts into the unnamed universal melting pot,
Turning its hallowed past into history,
Its vision into unborn hopes.

(Anguish of Kashmiri Pandits by Maharaj Kaul, 14.10. 2010)

Note: This article has been adapted from the writer's article, Future of Kashmiri Pandits, May 13, 2015. ■

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Vasudhaiva-Kutumbhakam can be achieved

With the help of Ayurveda & Yoga

–Er. P.L. Khushu

The Hindu religion believes in *Vasudhaiva-Kutumbhakam.* The phrase comprises two Sanskrit words: *"Vasudha"* — the Earth, "Eva"- is and "*Kutumbhakam"* — the family. It is a philosophy, which indicates that the whole world is one family. It is a social theory originating from a spiritual concept and understanding that \the entire humanity is made of one life energy.

The fundamental pillars of *Vasudhaiva-Kutumbhakam* are love and harmony, co-operation and mutual understanding and support. It believes that the whole world is a garden of God. Let us not spoil it or do anything that would create feelings of hatred. Thus, the concept of *Vasudhaiva Kutumbhakam*, can help in bringing unity and harmony in the universe.

Our Prime Minister Narendra Modi used this phrase in a speech at the "World Cultural Festival", organized by the Art of Living, saying that, "The Indian culture is very rich and has inculcated each one of us with great values". "We are the people who have come from *Aham Brahamoasmi* to *Vasudhaiva- Kutumbhakam*)".

This means that the people living on this planet earth belong to the family of *Vasudhaiva-Kutumbhakam*, which means that all the human beings on earth are the members of the same family. So we pray to the God as:-

"Sarve Bhavantu Sukhinah", "Sarve Santu Niramaya",
"Sarve Bhadrani Pashantu", Ma Kaschid Dukh Bhaag Bhavet",
"Om Shaanti , Shaanti, Shaanti".

Its meaning being:– May all become happy, May all be healthy (free from diseases), May all see what is auspicious, May no one suffer in any way. Om, Peace, Peace, Peace.

Sanatan Samskriti always keeps in mind the welfare of all human beings and not only of a caste, community or country. Keeping this in view, our sages have introduced Ayurveda and Yoga to the masses as a better way of life. It keeps our physical body healthy and bestows us long life.

Ayurveda does not mean medicines only. Ayurveda is a 5,000-year-old system of natural healing that has its origins in the Vedic culture of India. Although suppressed during years of foreign occupation, Ayurveda has been enjoying a major resurgence in both its native land and throughout the world. Ayurveda is more a science of life (*Ayur* = life, *Veda* = Science or Knowledge), than a mere system of treating illness. Similarly, the principles of yoga, particularly Patanjali's *ashtanga yoga* has to be adopted to live a better-quality life. (This idea cannot be elaborated in this article in detail for want of space)

Both offer enough wisdom designed to help people to stay vital while realizing their full human potential, providing guidelines on ideal daily and seasonal routines, diet, behaviour, and the proper use of our senses. Both these processes remind us that health is the balanced and dynamic integration between our environment, body, mind and spirit. For a dynamic and a balanced integration between the environment, body, mind, and sprit, it is essentially important to maintain the settled norms of one's external and internal disciplines in one's life.

In this regard, a reference is necessary to be made here about a lecture by the "Ishwar Swaroop Swami Lakshman Joo Maharaj". He says: "The eighteen arms of Lord Shiva, in the form of 'Swachanadanathatha', are created by Lord Shiva for the protection of the individual, but in order to receive this protection, the individual must adhere to the divine discipline comprising of five *'Niyams'* (External Disciplines) and five *'Yams'* (Internal Disciplines).

Swami Ji, further, describes the five Niyams as:

1. *Saucha* (Purity):- *Sauch* means cleanliness; the essence of purity is the purity of body, mind and tongue.

To keep the body clean is essential for God Consciousness. One must always speak truth.

2. *Santosha* (Contentment): One should be satisfied with whatever one has. One must take whatever little one possesses as a gift from the Lord. Do not crave for other's property.

3. *Tapasya* (Self Control and Tolerance):- It means: Follow your duty according to your capacity and circumstances even if you may have to face hardships. Do not over eat. One should leave one's stomach slightly empty.

4. *Svadhayaya* (Self Knowing):- One should devote one's time to study scriptures like the *Bhagwad Gita*. One should stop all types of gossip. Do not speak ill of anyone.

5. *Ishwara Pranidhana* (Devotion to God): This is the final *Niyama*. It means love and devotion to God. The love of Lord Shiva creates devotion. If one worships Lord Shiva, it is not possible for Him to neglect you.

The five *Yamas* are described by the classic books as:

1. *Ahimsa* (non-violence) comes first. It means non-injury to others. 2. *Satya* (Truthfulness). It means to speak truth always. 3. *Asteya* (Non-stealing). One should shun deceit and covetousness. 4. *Brahmacharya* (Continence). It is a divine attribute. The aspirant is now becoming superhuman through its practice. 5. *Aparigraha*, (Non-Covetousness). One must be free from cravings, unnecessary possessions,

Being the first limb of yoga, the five *yamas* are the foundation of the spiritual life on which the super-structure of one's course of seeking eternal liberation is built. It is about the development of positive traits that will transform the human nature into a divine nature and annihilate cravings and negative qualities.

Tri-Dosha

Recognizing that human beings are part of nature, Ayurveda describes three fundamental energies that govern our inner and outer environments: Movement, transformation, and structure. Known in Sanskrit as *Vata* (Wind), *Pitta* (Fire), and *Kapha* (Earth), these primary forces are responsible for the characteristics of our mind and body, including the state of our health standards.

Body types

Each of us has a unique proportion of these three forces that shapes our nature. If *Vata* is dominant in our Ayurvedic consultation system, we tend to be thin, light, enthusiastic, energetic, and changeable. If *Pitta* predominates our nature, we tend to be intense, intelligent, and goal-oriented and have a strong appetite for life. When *Kapha* prevails, we tend to be easy-going, methodical, and nurturing. Although each of us has all the three forces, most people have one or two elements that predominate.

Under the circumstances it essential to maintain a balance in our daily and routine, diet, which should be as simple as possible in its quality and quantity. Along with the observing of a strict and a simple dietary code, one has to follow and perform the prescribed yogic practices and observe the defined principles of *"Yama"* and *"Niyama"*. A simple and a soft vegetarian diet is probably the answer to balance the quantum of *"Vata"*, *"Pitta"* and *'Khapa"*, in the body.

Swami Sri Sri Yukteswar Giri mentions in his book "Kaivalya Darsanam" (The Holy Science), that "the only conclusion that can be reasonably drawn is that various grains, fruits, roots and beverages — milk and pure water openly exposed to Sun and air — are decidedly the best natural food for a man. These being congenial to the system, when taken according to the power of one's digestive organs, well chewed and mixed with saliva, are always easily assimilated". With regard to non-vegetarian foods, Swami Ji writes: "Other foods are unnatural to man and, being uncongenial to the system, are necessarily foreign to it, when they enter the stomach and are not properly assimilated. Mixed with blood, they accumulate in the excretory and other organs, which are not properly adapted to them. When they cannot find their way out, they subside in the tissue crevices by the law of gravitation and, being fermented, produce diseases, both mental and physical, and ultimately lead to premature death." ■

(The author is a retired civil engineer with an additional qualification of "Jyotish Acharya" and higher research faculties of Vedic Astrology).

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Autobiography

—T.N. Dhar 'Kundan'

I have been writing since my childhood. The interests shown by my readers and listeners encouraged me to author twenty odd books. Although my main interest has been in writing poetry in my mother tongue Kashmiri as also both in Hindi and Urdu, I have written only prose in English. I had the privilege of editing our community prestigious journals published from Delhi and Bangalore and I have been writing for various community magazines and News Letters for many decades. For being able to keep this writing on for such a long time I must give credit to the appreciation I got from my readers and the love and regard showered on me by my friends and admirers. Lately some of them have suggested that I write an autobiography too. I gave this suggestion a serious thought and decided not to do so for some good reasons. In this connection I must mention that the first section of five chapters of my book, 'Philosophy of a Common Man' is completely autobiographical. Besides all my writings, whether in the form of articles or books are based on my personal experiences in life and influenced by the environment in which I have lived and worked. So, all these are virtually in the form of an autobiography. The poetry that I have written is purely an expression of my thoughts, of whatever I have observed and perceived and my reaction to the times and events of my contemporary world. That also is predominantly autobiographical, for a creative poet or writer cannot but express his personal feelings and views.

Even then if I decide to write a formal autobiography that has to be faithfully written based on facts and figures of actual happenings. This is fraught with a good many problems. I will write about my successes and failures. I will describe events as I saw them. I will make mention of all those people whom I dealt with and characterize them in the manner I evaluated them. I will give my account of happenings and see everything from my perspective. Now it is not necessary that others will agree with me in all this description. If they agree with me they will say, 'well, no wonder, we thought so and this writer has stolen our ideas and views.' If they do not agree with my views, they will say, 'this man has gone crazy. What does he know? It is not like that at all.' I shall unnecessarily become a cause of big controversy. About my successes they will ascribe it to chance and good luck. They will say, 'fortune favours foolish' and will never give credit to me for my perseverance, hard work and dogged resilience. About my failures they will hold me responsible and categorize me as an unwise, unintelligent lazy inert man.

When I write about men and women I shall obviously write about their vices and virtues, their good side and bad side, their qualities and shortcomings. When I faithfully write about their qualities and virtues they will feel that I am flattering them for some personal gains and favours. If I point out their shortcomings and follies they will feel annoyed with me and my relationship with them will be affected adversely. If some of them are no more with us, it is all the more inappropriate to write about their bad side, after their death and if I stop at writing about their good side only the auto biography will lose the basic character of being a truthful account that it should be. About me, if I write of my own qualities which I deem good, the readers will say I am proud arrogant and indulging in self-praise. Even Bhartrihari has disapproved of self-praise. Says he, '*Ameeshaam prananaam tulit bisnipatra payasaam krite kim naasmabhih nija guna katha patakam mahat* – For this life's breath, which is as fragile as a drop of water on a lotus pod, we have committed every possible sin, even the greatest of them all- the sin of self praise.' And if I state my own shortcomings, everyone will believe in it, condemn me without examining the circumstances that gave rise to those features and without appreciating my efforts to overcome those or avoid them. I will be an object of ridicule. Again I cannot hide these failures and shortcomings, the bad side of me, for the same reason that I have to be faithful while writing the autobiography. After all I have to write facts not fiction, true occurrences and happenings and not imaginary events.

There is yet another aspect to this writing a story in which one has to sit on judgment on others. It is ethically and morally improper for me to pronounce judgment on the conduct of others. I may think something they did was good

and some other thing was bad but is my decision final? Are my self-made scales of evaluating others words and deeds perfect? There may be different view points on the same behavior. There could be valid and compelling reasons for someone to behave in the manner he actually did and these may not be within my knowledge or apprehension. If I do not like others to judge my actions how can I justify my sitting on judgment on their conduct and behavior? There are always news behind news, reasons for views and causes for effect. Unless one knows the background of every occurrence it is futile to examine and evaluate it. We have quite often seen that some criticism is made at the face of something. The action or statement is condemned. Subsequently when the reality of the matter unfolds, the person making the criticism is put to shame and he has to regret his hasty remarks. The only way out would perhaps be to write diplomatically in a veiled and camouflaged manner. That I feel is against the very soul of writing an authentic autobiography.

I know all the great men Gandhi, Nehru, Subhas Chandra Bose, et al, have written their autobiographies. Many other lesser-known persons too have done so. The autobiographies of great men are historical documents. These throw light on the events that changed the history of the countries. They tell us the story behind the story. They are, no doubt, faithful accounts of their lives but are meant to give details of various happenings that made them take a stand on various matters or forced them to reject certain things which, at hind sight, might appear to be follies. These biographies uncover many a fact, which gives the rationale and justification for them to have acted in the way they did. It throws light on their thinking, their ideologies and the purpose of all their actions. Prosterity is able to evaluate and understand better the historical events by reading these intricate details. On the other hand, some lesser-known persons too write their autobiographies either for the fun of it, or for earning money or sometimes to settle scores with people who have not favoured them or have not acted at their behest and in their interests.

I, for one, am neither a great person so that my autobiography can be treated as a historical document, nor do I have any score to settle or any personal interest to achieve. Why then should I write an autobiography? I have been all through a common man, who has had ups and downs in life. I have had to struggle. I have seen good times and bad times. I have worked hard when it was needed. I have enjoyed when I got the opportunity. I have met successes which pleased me. I have had some failures too which saddened me. All this is usual for any person of an ordinary life span. What is the big deal, therefore, to write all this and waste the reader's time? I have been God-fearing. So are millions of people on this globe. I have tried to be ethically and morally on the correct path. I have faithfully executed my duties, personal, social, official as also as a human being. That I believe is again true of every average person. There may be many persons who hold me in esteem and consider me to be reasonably a good person. There may be some who are not happy with me for some reason and feel that I am not a good person. This situation too is true of any person in this world. After all, we have our interests and our individual ways of looking at people. Normally, those who favour us are good and those who do not are bad. This evaluation is subjective and not objective. Then, there are different ways of reacting to a situation. Some people may be magnanimous enough to ignore my shortcomings and may still hold me dear. Some others may be narrow-minded to carry a personal grudge against me for a long time and, therefore, they would naturally carry a different opinion about me. Because of all these factors of subjective assessment, my autobiography may not be that appealing to many of my readers. I have gained some goodwill with my writings all these years and would not like to spoil it by writing an account of my life for the aforesaid reasons.

I have, all along, treated my life as a constant journey where there have been many a mile stone and a well-thought-of destination. I have made it a point to derive maximum satisfaction and pleasure from this journey itself rather than after reaching the desired destination. I have enjoyed the various mile-stones of whatever worth they were, for I always believed that one has to learn from every inch of this journey of life. I have largely been influenced by the doctrine of '*Nishkama karma*' of *Bhagavad Gita* and have believed in action without bothering for the fruit; of course the actions have to be noble, with purpose and in the right direction. I have also experienced that the Divine takes care of all those who are constantly in touch with him through an undivided unflinching devotion and faith. This can be treated as sum and substance of my autobiography. God bless all, '*Sarve bhavantu sukhinah* – May everyone be happy'. ■

(Like Socrates, the writer has been acquiring knowledge via his doubts. He is unwilling to write his autobiography; yet has, unwittingly, presented a good "intro" to his life sketch —Editor)

Theosophical tranquility

—Dr. Roshan Saraf

Hinduism – a human culture, serene
and sagacious, a fluorescent faculty of
pertinent philosophy of pantheism incensed
in spirituality and divinity in blooming lush green...

'Navratri' – nine days of religious hustle
of 'Maa Durga' – divine Mother of universe,
a flowery festivity in flawless flavour
mesmerizing ecology in jubilant jingle and bustle...

Holy days of Nine forms of 'Maa Bhavani' in
'Shakti', 'Parvati', 'Chandraghanta', 'Kushmanda',
'Skanda Maa', 'Katyayani', 'Kalaratri', 'Maha Gauri'
and 'Maa Siddhidhaatri' being worshiped by every kith and kin...

24 X 9 days and nights – every deity lulls
symbolic 'Maa Bhavani' like a daughter and feeds
the toddling seedling amid sacred hymns
in pious dedication under the echo of jingling bells...

Every form of 'Maa Durga' is to bless
Her devotees with prosperity, love and affection;
bestow peace and tranquility to every
human soul in abundance beyond human guess...

Believe me, every theologian during
classic 'Navratri' celebrations feels rejuvenated,
fresh optimistic in trance because of the
pensive meditation – morning to evening...

Even old and feeble men and women
feel sangfroid because of the pious
worship of 'Maa Brahmacharini' who always
bestows strength and stamina to every human...

Yes, a hiccup because of Her departure
to Her divine abode to Himalayas besides
Her ultimate Lord – Shiv, to Her lotus citadel
besides Lord Vishnu to take our care for sure...

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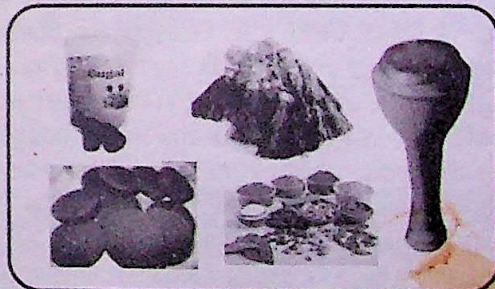
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Martyr Deepu (Deepak) Thusoo : Community hero

Dear Deepu: 'We love you, respect you and will always be proud of your sacrifice. You fought valiantly for keeping our people and country safe. And, your memories will be always in our hearts.'

It is truer to say that martyrs create faith more than faith creates martyrs... **Miguel de Unamuno**

For the young Kashmiri Pandit children and posterity, Special Grade Constable (SGT) Deepu Thusoo of Jammu Kashmir Armed Police (JKAP), will be the story of a brave soldier, who in his supreme sacrifice for the nation also wrote a glorious chapter about KP community's patriotic values and upbringing. In his death, martyred Deepu Thusoo, proved that a KP on duty in no less brave and when it comes to die for the nation, he or she is second to none.

Originally hailing from Karihama village of Kupwara district and born to Dwarka Nath and Pushpa Thusoo, Deepu, in all about 35 years of age, was the only son of his parents and in fact, the lone bread earner after his father, also a policeman had died during his training while Deepu was still very young. He joined the police force in 2010 under the Prime Minister Special Employment Package.

On the fateful day of March 20, 2018, when an operation was launched by men of the Army's 41 Rashtriya Rifles, CRPF's 98 Batallion and Special Operations Group of the J&K Police following inputs about the presence of six militants in the dense forest area of Arampora (Kuowara), Deepu Thusoo was part of the J&K police team. While four militants were eliminated in the early stages of the operation, two managed to hide at some height. Reportedly, Deepu while sighting them lunged at them and came under heavy firing from militants and scores of bullets hit him, some of these in the abdomen area not protected by bulletproof vest.

He along with his colleague special police officer (SPO) Mohammad Yousuf, a native of Kachama village of Kupwara, died along with three army soldiers— Havildar Jorabar Singh, Naik Ranjeet Khalkho and Naik Mohd Ashraf Rather in this fierce encounter on March 21.

As the mortal remains of martyr Deepu Thusoo were brought to Jagati migrant township, as expected, a pall of gloom descended among entire KP community throughout the world, and people in Jagti gave vent to their anger by raising anti-Pakistan slogans as it is the neighboring country's state sponsored terrorism that first drove them out of their homes and now snatched a young life from the community.

In solidarity and befitting to the occasion, almost every family in Jagti didn't eat till the body of Deepu was consigned to flames in the state funeral at Jagti crematorium on March 22. The youth brigade and a number of KP activists in Jammu, very well organized and coordinated by Sh Pintoo Ji Pandita, a young community worker in Jagti, specially went to the Jammu airport to receive the body and through a possession brought the mortal remains to Jagti where people from all walks of life joined to pay homage to the slain Deepu Thusoo.

The heart rendering scenes, the solidarity and anger—all were spontaneous and in those uncontrolled tears from one and all, the community bid adieu to one of its brave sons, a reminder that essentially the same blood flows through all of us and when it comes to the larger or core community cause, all KPs are essentially one.

Party leaders and workers across all political parties, state government ministers, leadership from all KP organizations in Jammu, and top brass of Jammu & Kashmir Police including DGP, Shri S P Vaid by their presence and representation, at funeral and 10th Day tribute meeting of Deepu, was very touching and healing to an extent both to the family

of the martyr and KP community for sharing our grief and honoring the sacrifice of the martyr.

Martyr Deepu Thusoo has left behind two young children Aman (studying in Class 9) and Palak (Class 5). As a doting father, he had high dreams for them. Both of these children also miss their father badly. His widow and aged mother are the two in the family, who will always miss him from their lives. Even though some monetary support has reached the family from various quarters, it will always need love and respect of a martyr's family.

Several organizations including Kashmir Samiti Delhi have expressed solidarity with the family and demanded gallantry award for late Deepu Thusoo and entitlements for the family. It was really good of the local administration to declare the Jagti lane 26 park as Shaheed Deepu Thusoo park and like this we expect other recognition for him so that he becomes a youth icon and someone who will always inspire young KPs to work for the country. ■

–Avtar Nehru

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(See Rule 8)

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I, N.N. Zijoo hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd/- N.N. Zijoo
Publisher

APPEAL

I, Ashok Kumar Kaul, father of Chaitnya, aged five years and three months, wants to appeal to my *baradari* members and philanthropic persons to provide me financial help so that I can arrange proper treatment for my son who is suffering from abdominal cancer. I am a migrant and have exhausted all my resources.

My Account No. is: Ashok Kumar Kaul, S.B. A/C No. 0794000100212938, Panjab National Bank, Rehari, Jammu-180001. The IFC code of the bank is: PUNB-0079400 and MIRC: 180024018.

Dr. A. K. Sadhu has left us

-Vijay Wattal

The untimely departure of Dr. A K (Autar Kishan) Sadhu, former Professor & Head of the Department of Physiology, Govt. Medical College, Jammu, has shocked his friends and well wishers.

He was born in Kotli, Mirpur, now in Pak- occupied Kashmir), where his father worked as an accountant in a State Government Department. The family had to leave Kotli, in October, 1947, when Dr. Sadhu was one-year old. The family lived in their ancestral home in Habbakadal, Srinagar, near Purana Dak Khana.

Dr. Sadhu was brilliant right from his school days. He passed his 12th examination, getting high marks which enabled him to get admission in Government Medical College, Srinagar. He completed his graduation and post-graduation from the same institute. With the establishment of the Govt. Medical College, Jammu, he was posted there. He was the architect of establishing the Physiology Department. Hailing from a middle-class family, with no strings to pull at the corridors of power, he went up the ladder of promotions and got the coveted position of Professor in the shortest possible time by his efficiency, integrity and hard work. He is contemporaries say he was the youngest Professor at that time.

An ever-smiling face, combined with an almost whispering voice, he had endeared himself to the students and his colleagues. Professionally, behind this gentle personality was a person of strong principles and convictions. He was a tough examiner and would give tough time to the students while assessing them. This writer had the liberty of asking him questions. When asked, why he was strict with students during exams, Dr. Sadhu paused for a while and then replied : "These students, in future, have to deal with human lives which are precious and, hence, they should not be found wanting to face the problems and bring a bad name to the teachers who taught them'. A voracious reader he would equip himself with the latest. He represented the Govt. Medical College, Jammu, in national and international seminars pertaining to his subject and presented papers in these.

Dr. Sadhu, lived a simple life and kept a low profile. He, was the perfect example of "simple living and high thinking". He was a man of few needs and lived a contented and peaceful life with his family. He had a passion for playing "Bridge" (a game of cards needing high concentration and intelligence). He would relax and unwind himself by playing with his friends and colleagues.

After retirement he settled down in his own house at Chenni Himat, He had a complete normal life during his service. After retirement, his health took a U turn. Despite getting the best of treatment he could not regain his normal health. It went on deteriorating till he was rendered immobile. He was bedridden for the last several years.

We share the family's grief.

Book Review

Communal Harmony in Kashmiri Literature by **Dr. Roop Krishan Bhat;** published by Authorpress, Hauz Khas, New Delhi; pages: 192; price: Rs. 800/.

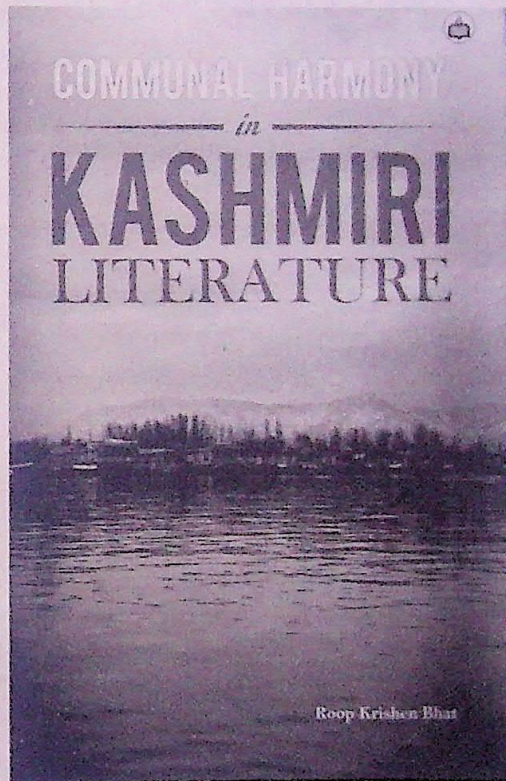
Reviewer: Jagannath Dhar

The volume is a front-and-back-view mirror on the subject of communal harmony in Kashmiri literature of the past millennium. It landscapes works of poets — mystic, Sufi, and modern. It evaluates works of poetry and prose, including that of post-1990 when militancy reached its zenith in Kashmir.

The author is of the view that Kashmiri writers and poets have contributed a lot to the idea of communal harmony. He is unhappy over the happenings of the recent years in the valley; yet is hopeful that things will change for the better. He quotes G.R. Malik to say: Whatever has befallen us is an aberration, and, before long, we shall be back on the track. A civilization, that has nurtured humanitarian values for countless centuries, cannot be extinguished out of existence by forces of darkness." Roop Krishan hopes that the will of Nunda Rishi shall prevail as the Sufi poet says: "When shall my Lord be gladdened? With the oneness of Muslims and Hindus."

According to the author, the eventfull creed of communal-harmony writing began with Lal Ded, who said: *"Shiv chhuy thali, thali rozaan; mo zaan Hyond ti Musalman."* Shiva pervades everywhere. Don't discriminate between a Hindu and Muslim. Lal's tradition was continued by her shining disciple Nuda Rishi, alias Sheikh-ul-Alam, who said: *"Akis maelis,ma:ji hiendan; timay dye traevith ti kyay. Musalman kyo Hend'an; kar bandan to;shi khoday."* They are the children of the same parents. They should not entertain hateful relations. Muslims and Hindus should have friendly relations. That will keep God happy. Vaakhs of the Shaivite Lal and shrukhs of the Rishi Noor-ud-din gripped the hearts of Kashmiris for seven centuries – till 1931 when communal elements started vitiating the secular atmosphere.

The tradition set by the two saints was followed by many. Wahab Khan said: *Hazrat Admas zeey gabar; tim aes doay silsilay. Aek raet aavaaren, beyi kabar; donaway chhi kuni zaath.*"Adam had two sons. One of the two opted for a cremation ground; the other sought a grave. Both of them hail from a common source. Shah Gafoor was knowledgeable in both shastras and Islamic mysticism. He was influenced by *saguna* phiosopy. In a similar vein Shamas Faqir, Nyama Saeb and Asad Paray showed respect for Ram and Rahim and Kabba and temple.

Modern poetry, in Kashmiri, began with Medhjoor's compositions. He pleaded: *"Nyay traeviv, maay thaviv paanavaen. Poz mohabat baegraeviv paanivaen.* Forgive and forget your differences. Inculcate mutual affection. Exchange true affection among yourselves. The title of the Master, who stood for communal harmony, goes to Abdul Ahad Azad. His idea: *"Diin myon milatsaar, daram yeksaan.*

Saaarinye kyut chhu nuuranni myon." My Muslim religion stands for integration. My Hindu religion seeks equality... *Yuth me nish Hyond, tyuthy Musalman."* For me a Hindu and Muslim are the same.

This message was continued by Nadim. He dedclared: "*Yi chhu mandar Ishbar vaet; yi ganta ati chha vazaan. Hu chhu astaan ba barkat. Chhe kami huba naat grazaan."* We have reached Ishbar. There is a temple here and a bell is ringing over here. That is a sacred place of Muslims. With what a devotion is Naat presented there. Other poets of this genre are Rahman Rahi, Moti Lal Saqi, Makhan Lal Kanwal, Ghulam Nabi Janbaaz, alias Dholwaal, from Kishtwar, Habib Ullah Arahgami, Fazil Kashmiri and Mohammad Shafi Shaida.

In the fields of prose and short-story, Nadim, Soom Nath Zutshi, Aziz Haroon and Noor Mohammad Roshan were the early writers. Then came Akhtar Mohidin, Amin Kamil, Ali Mohammad Lone, Hari Krishen Kaul, Bansi Nirdosh, Amar Malmohi, Avtar Krishen Rahbar, Rattan Lal Shant, Hriday Kaul Bharti and others.

The period, after 1990, turned out to be pathetic for both Kashmir and Kashmiri literature. Still, Arjan Dev Majboor, Prem Nath Shad, Rafiq Raaz,Sunita Raina Pandit, Ashok Saraf Gyayal, Jagan Nath Sagar Ayaz Rasool Nazki and others continued to produce good verses. In prose writing, Makhan Lal Pandita, Mohidin Reshi, Roop Krisahen Bhat, Omkar Nath Koul and Mehfooza Jan, kept the flag flying high.

The volume is a product of the labour of love of the author, who has had experience of writing and teaching linguistics and allied subjects for over half a century. It is encyclopedic and provides information which most of us lack.

Printing of the book is excellent. There is enough space between words and between lines. As a result, the printed matter provides joy to the reader. ■

Yeli parda woth by **Autar Krishan 'Rahbar';** printed at J. K. Offset, Jama Masjid, Delhi; published by the author at 2B/E5, Shatabdi Vihar, Sector 52, NOIDA, U. P., 201307; pages: 180; price: Rs. 400

Reviewer: Jagannath Dhar

The volume is a pathfinder in the realm of story writing. Its themes are penetrative, variegated. Endings are dramatic, histrionic, occasionally unexpected. Some stories are open-ended. Readers are free to draw conclusions about the statements in such denouements. The languages is straight, strong, standing. The description style keeps the reader attentive.

'Rahbar' has added new words, phrases and conceptions to Kashmiri literature. This will enrich the language. No language, in the world, is complete by itself. That is the reason why such a developed language, like English, is adding 10,000 new words in its lexicon every year. Urdu is following suit. 'Discipline' is a commonly- accepted word in that language. Hindi, too, wants to adopt the system. 'Rahbar' uses words like the Persian *'mun'farid,* implying unique, isolated, solitary, or lonely. He utilizes the Hindi word *'shant'*. This effort is in line with the works of litterateurs like Ghulam-ul-Sayiddain who used to say that in Urdu there is no such comprehensive word as can compare with the Hindi word *'dukh'*. Rahbar has succeeded in bringing out of grave old, forgotten, or dead Kashmiri words. One such word he uses is *manan*. Eighty per cent Kashmiris have forgotten the word for 80 years now. It used to be a firepot used during winter by residents who did not have enough *kangris* or could not secure one on time. It had no willow branches round it as are found round normal *kangris*. Its manufacture needed less craftsmanship and would be prepared with only mud and water in one's own house. It was, also, known as a poor man's *kangir.*

Autar Krishan has added new concepts too. He describes a shouting atmosphere as the fast flow of *'Remb Aar'*. The description is appropriate because

that river has a lot of stones during the beginning path of its travel. When water rushes through these, it creates a lot of noise. He creates phrases like *'khaam sothis waath diwan,* implying to undertake a task that will not last long. He talks of *'sadar paazan'*, that is emptying the ocean, indicating a task that can never bear fruit.

The volume presents works of traditional, modern and ultra-modern genre. 'Yeli parda woth' story is in the background of the modern theatrical setting. The huge hall and multi-coloured lightning arrangements, there, carry the reader's imagination to the 22nd century. In juxtaposition, the theme is nearer to that of the Jewish and Christian Bible which say that God became tired during the six days while creating the world, its flora and fauna and then took rest for a day which was important and is known as Sabbath. 'Rahbar's' imagination flies further high. He makes the audience wait till the last interview is held and it gets revealed that God created man because He wanted something to allow Him to laugh at.

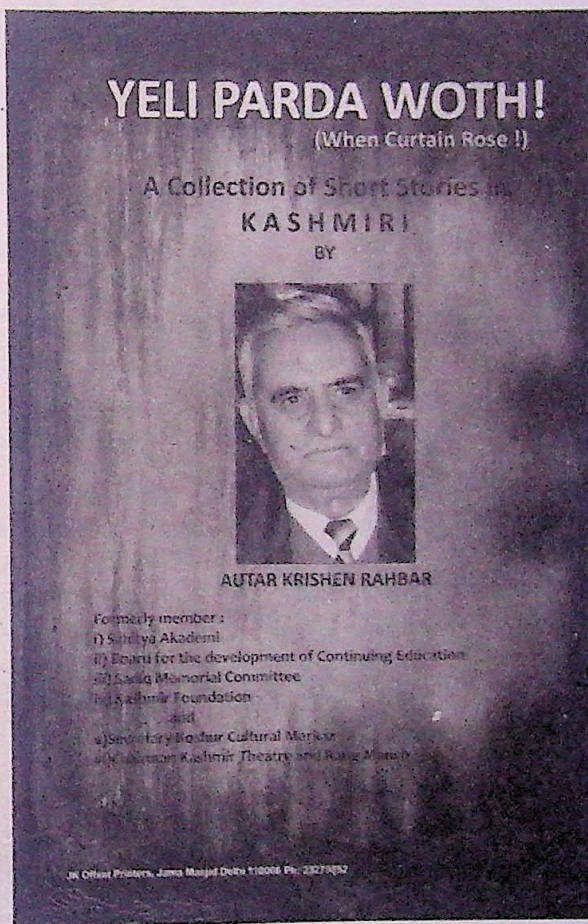
"Yi gow gazab" raises the level of fantasy depicted in *Akanandan Kalyan* ,one of the earliest books, published in Kashmiri in the beginning of the past century. In Akanundan the hero is, first, killed, then brought back to life. Rahhar does not allow his hero Jamaal to die. To save his life his mother and his *peer* are ready to give their lives. The exchange proposal is approved by Malik-ul-Mot and Jamaal, the only son of their parents,is brought back to life from his death bed.

'Tachhun' is a dramatic presentation of conflict between genuine affection and pragmatism. It shows that a human being's values undergo a change when surroundings around him change; yet basic characteristics of an individual continue to remain well-heeled.

'Khoji La' conveys that sometimes a single accident sets right the wayward behaviour of an individual. And when such person comes to his senses, his actions generate a sense of pleasure which is helpful to change the sentiment of another individual from sorrow to happiness.

'Mool is the powerful narration of the displaced community. The author narrates the thinking and condition of a family, now in exile. Still, it can be treated as a representative of the community as a whole. Its members are living in different parts of the world. The branches of their tree are quite wide, but its roots are worm-eaten, God-forsaken.

"Meshraewthas Jananav" depicts that it can take more than a life time to fully know the difficulties and anxieties the other person, in our proximity, is facing. Most of us remain ignorant about the injustices we make the other person suffer.

Sahitya Akademi presented the author literary award to the author for this collection of short stories, on February 12 last. ■

Editor's Mail

Pran Kishore Kaul

It was a pure chance that I switched on DD News and the channel was telecasting live the distribution of "Padma" awards by the President. It was a great pride for me when Shri Pran Kishore's name was announced. While most of the recipients were brought on wheel chairs, Shri Pran Kishore walked to receive the award walking on his own. Age has taken a heavy toll. Down the memory lane , I remember Pran Jee, a handsome person, with a thick bushy hair, always dressed properly, speaking in his characteristic tone recognised by people all over the valley.

He belongs to that group of trail blazers who played a significant role in the progress and development of Radio Kashmir. Not only he, but his wife Smt. Shanta Kaul (who passed away two years ago), the graceful lady, with a big visible mole , always clad in a starched sari, contributed significantly to what Radio Kashmir is today.

It was my late father, Shri. N. L. Wattal , who, besides being a journalist, was associated with Radio Kashmir since 1948, who introduced me to the Kauls.

I think in the present generation, it was mostly Capt. Shiban Tikoo who spent quality time with the Kauls. I request Tikoo Sahab to tell more about the Kaul family.

—V.K. Wattal, A – 214, Vishal Apartments, Shalimar Garden Extension 2, Sahibabad, Ghaziabad.

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SEEKING SUITABLE ALLIANCE FOR MY ONLY SON MANGLIK BORN SRINAGAR ON 3RD MAY 1986 AT 10.45 A.M., ORIGINALLY FROM JAWAHAR NAGAR, SRINAGAR AND NOW RESIDING AT JAWAHAR NAGAR, JAMMU, OWN ACCOMODATION. QUALIFICATION: B.E. (I.T.). PRESENTLY WORKING AS A.G.M. NXTGEN NHTGN DATA CENTRE AND CLOUD TECHNOLOGY PVT. LTD., BOMBAY, DRAWING 7 FIGURE SALARY P.M. KINDLY CONTACT FOR DETAILS ON EMAIL: tutoo.vm@gmail.com, MOB: 09419185889, 09906904503. 1542-04

SEEKING SUITABLE ALLIANCE FOR OUR SON BORN 29TH AUGUST, 1988 (00.05 HRS.) AT SRINAGAR, KASHMIR, HT. 182 CMS. B.E. (E&TC), MS (ELECTRICAL AND COMPUTER SCIENCE) FROM USA. PRESENTLY WORKING WITH SADA SYSTEMS, LOCATED IN LOS ANGELES, CALIFORNIA, USA AS A SENIOR CONSULTANT. DRAWING SIX FIGURE SALARY. INTERESTED MAY PLEASE CONTACT MOB: 9810363730, 7982793751 OR EMAIL: sarojini.kher@gmail.com 1543-04

ALLIANCE INVITED FOR OUR SON, DOB: OCT. 11, 1985 AT 4.24 P.M. IN DELHI, HT. 172 CMS. BBA, MBA. PRESENTLY WORKING AS AN EXECUTIVE IN A LADING INDIAN CORPORATE HOUSE IN GURGAON (DELHI). FAMILY WELL SETTLED IN DELHI. SIMPLE MARRIAGE. INTERESTED MAY CONTACT 09971004279 AND / OR 09350103807, EMAIL: jltickoo@hotmail.com OR ashatikku@hotmail.com 1544-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN 9TH DEC 1973 AT SRINAGAR, KASHMIR, 4.22 P.M., HT. 172 CMS. B.E. ELECTRONICS FROM NAGPUR. CURRENT PROFILE: HANDLING HIS OWN BUSINESS VENTURE IN BANGALORE. HE IS WELL SETTLED IN BANGALORE (OWN HOUSE). FAMILY WELL SETTLED IN BANGALORE/JAMMU. INTERESTED MAY CONTACT 09419116052, 01912591607, EMAIL: monika_bhat100@yahoo.co.in 1545-04

SEEKING A SUITABLE MATRIMONIAL ALLIANCE FOR MY SON BON ON 22.09.1990 AT 2.42 P.M. IN JAMMU, HT. 178 CMS. HE IS B.E. IN COMPUTER SCIENCE FROM INSTITUTE OF TECHNOLOGY & MANAGEMENT, GURUGRAM AND IS CURRENTLY WORKING AS ASSOCIATE SOFTWARE ENGINEER IN A MULTINATIONAL COMPANY IN GURUGRAM. INTERESTED MAY PLEASE CONTACT OM MY EMAIL: rcdhar1@gmail.com, MOB: 9810063990. 1546-04

ALLIANCE INVITED FOR MY HANDSOME VERY FAIR SON, HT. 182 CMS., BORN 8TH NOVEMBER 1981 AT 10.16 A.M., CALCUTTA. B.E. COMPUTER, WORKING IN MNC PUNE AS DIRECTOR TECHNICAL. DRAWING 8 DIGIT PACKAGE. BRIDE TO BE BEAUTIFUL ATLEAST 167 CMS. TALL, ESTABLISHED PROFESSIONAL AND AGE NOT BEYOND 32 YEARS. CONTACT shaktikaul@gmail.com, MOB: 9831103197. 1547-04

SUITABLE ALLIANCE WANTED FOR OUR SON BORN 9TH JANUARY 1985 AT 10.53 P.M., SRINAGAR, HT. 172 CMS. B.E. (IT) AND PG (IT). WORKING AS BUSINESS DEVELOPMENT EXECUTIVE AT NOIDA IN A REPUTED COMPANY. INTERESTED PLEASE RESPOND WITH TEKNI, BIODATA TO EMAIL: autar.bhan@live.com, MOB: 09419006201 AND 09419408407. 1548-04

SUITABLE ALLIANCE IS INVITED FOR OUR SON BORN 18TH AUGUST 1986 AT 11.55 A.M., SRINAGAR, HT. 188 CMS. BCA, MBA, WORKING AT GURGAON. THOSE INTERESTED MAY CONTACT ON PH: 9419222496 OR 9469214050, EMAIL: tikupiaraylal@gmail.com 1549-04

SUITABLE ALLIANCE INVITED FOR MY SON (MANGLIK) BORN 11TH JULY 1987 AT SRINAGAR, 8.40 P.M., HT. 165 CMS. B.E. (MECHANICAL) FROM MAHARASHTRA. PRESENTLY WORKING AS ASSISTANT MANAGER IN MOTHERSON SUMI SYSTEMS LTD., GURGAON, DRAWING HANDSOME EMOLUMENTS. INTERESTED MAY CONTACT ON EMAIL: gadoo11@gmail.com, CONTACT NOS. 9953580884, 9891052259, 9910043507. 1550-04

SUITABLE ALLIANCE FOR OUR TWO SONS (1) SON BORN ON 30 DEC. 1980 AT JODHPUR, TIME 11.20 A.M., HT. 177 CMS. EDUCATION: MCA, WORKING AT IIT BOMBAY. **(2) SON** BORN ON 29TH NOV. 1982 IN JAMMU, TIME 12.57 A.M., HT. 172 CMS. EDUCATION: GRADUATE IN BIOTECHNOLOGY. WORKING IN DELHI SOFTWARE BASED COMPANY. FAMILY SETTLED IN JODHPUR. INTERESTED MAY KINDLY CONTACT ASHOK KUMAR LABROO, MOB: 9414125738, 9460643678, EMAIL: ashokkumarlabroo@gmail.com 1551-04

SEEKING ALLIANCE FOR MY SON (MANGLIK) BORN 5TH JULY 1989 IN SRINAGAR, J&K AT 1.35 A.M., HT. 172 CMS. HAS DONE B.E. IN ELECTRONICS FROM BANGALORE & M.S. IN TELECOMMUNICATION AT UNIVERSITY OF MARYLAND U.S.A. PRESENTLY WORKING IN CALIFORNIA (USA) AS A SENIOR ENGINEER. INTERESTED MAY REACH THROUGH EMAIL OR PHONE bazazfamily123@gmail.com, 9916333358 / 9886081459. 1552-04

ALLIANCE INVITED FOR OUR SON BORN 24TH DECEMBER 1986 AT 1.04 P.M., SRINAGAR KASHMIR, HT. 179 CMS. HAS COMPLETED HIS MBA (REGULAR) FROM IMT GHAZIABAD AND B.E. FROM PUNE UNIVERSITY. PRESENTLY WORKING AS AVP FOR BARCLAYS AT MANCHESTER (UK). IF INTERESTED PLEASE CONTACT MADAN M. RAZDAN AT 9419191199, EMAIL: madanrazdan@gmail.com 1553-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN IN AUGUST 1989. HE HAS DONE HIS MASTERS FROM TEXAS UNIVERSITY AND IS WORKING IN CALIFORNIA SINCE 2015. USA BASED GIRLS WILL BE PREFERRED. PLEASE CONTACT 9810139068, EMAIL: rksadhoo@hotmail.com 1554-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN 26TH JULY 1989, 9.01 P.M., SRINAGAR KASHMIR. B.E. (IT), HT. 177

CMS. PRESENTLY WORKING AS PROJECT ENGINEER WIPRO LTD. (INFOTECH DIVISION), GURUGRAM, HARYANA (NCR DELHI). INTERESTED PLEASE CORRESPOND WITH TEKNI, BIODATA TO EMAIL: sl.peshen@gmail.com, CONTACT NO. 9650102911, 9971893620. 1555-04

SEEKING SUITABLE ALLIANCE FOR MY SON BORN 28.02.1984, 5.15 A.M., SRINAGAR, HT. 168 CMS. MBA (FINANCE) FROM MUMBAI UNIVERSITY. WORKING AS ASSISTANT MANAGER AT A REPUTED MNC IN GURGAON. INTERESTED PLEASE CONTACT ON 9810976539, 9414072518, 9414131195, EMAIL: attan.kakroo@gmail.com, kakroo.ak@gmail.com 1556-04

WANTED HIGHLY & PROFESSIONALLY WORKING KASHMIRI GIRL AS AN ALLIANCE FOR OUR SON BORN ON 30-03-1982 AT 10.45 A.M., AT SRINAGAR, HT. 178 CMS. B.E. (CSE), MBA (I.T. & FINANCE) - GENERAL CATEGORY, THAPAR UNIVERSITY. WORKING IN STATE BANK OF INDIA AS DY. MANAGER AT BANGALORE. INTERESTED PARTIES MAY PLEASE CONTACT erakraina@gmail.com OR MOB: 08717028800, 09350893746. 1557-04

WANTED A SUITABLE ALLIANCE FOR MY HANDSOME AND TALL SON, HT. 173 CMS., 1983 BORN AT SRINAGAR. B.E. (ELECTRONICS) FROM SHIVAJI UNIVERSITY MAHARASHTRA. PRESENTLY WORKING IN MULTINATIONAL COMPANY NEWYORK USA SINCE 2014. INTERESTED MAY CONTACT +919868949463 & +918716884701 OR AT EMAIL: ikturki25@gmail.com 1558-04

SUITABLE ALLIANCE FOR OUR FAIR, HANDSOME (SLIGHTLY MANGLIK) BOY BORN ON 2ND JANUARY, 1984 AT 11.46 A.M. AT SRINAGAR, HT. 174 CMS. MBA FROM A REPUTED INSTITUTE. WORKING AS ASSTT. MANAGER IN A MULTINATIONAL COMPANY AT GURGAON. CONCURRENTLY COMPLETED ADVANCE COURSE IN BUSINESS MANAGEMENT FOR WORKING PROFESSIONALS FROM IMT, GHAZIABAD FOR CAREER PROGRESSION. INTERESTED MAY CONTACT OR SEND TEKNI/BIODATA AT surinder_kav@yahoo.com, MOB: 09419007889. 1559-04

LOOKING FOR A SUITABLE MATCH FOR OUR SON BORN ON 31 JAN 1989, 10.28 P.M. AT GWALIOR (M.P.), HT. 196 CMS. (MANGLIK). CURRENTLY WORKING IN TCS GURGAON. EDUCATION: B.E. (COMPUTER SCIENCE). FAMILY LIVING IN INDORE (M.P.). INTERESTED PLEASE CONTACT EMAIL: mr.akash004@gmail.com, PH: 0731-2575713, MOB: 9669852637, 9826676355. 1560-04

WANTED SUITABLE MATCH FOR OUR SON BORN ON 4TH FEB 1985 AT 4.50 A.M., DELHI, HT. 178 CMS. STUDIED THROUGHT FROM UK, BACHELORS AND MASTERS DEGREE IN ADVANCED COMPUTER SCIENCE & IT MANAGEMENT AND MBA. PRESENTLY WORKING AS ASSISTANT VICE PRESIDENT IN MNC AT MUMBAI. INTERESTED MAY SEND TEKNI, PHOTOGRAPH AND KULAWALI. HIGHLY EDUCATED UPPER MIDDLE CLASS FAMILY SETTLED IN DELHI & NOIDA. THE CULTURAL ATTRIBUTES OF THE GIRL IS THE MAIN CRITERIA. EMAIL: safayark@gmail.com, MOB: 9810377066, 9810492123. 1561-04

SEEKING SUITABLE ALLIANCE FOR OUR SON BORN AT 8.55 A.M. ON 14TH JUNE 1990 IN JAMMU, HT. 165 CMS. B.TECH. (COMPUTER SCIENCE) FROM MAHARASHTRA. PREVIOUSLY WORKED WITH COGNIZANT AND PRESENTLY WORKING WITH TECH MAHINDRA (PUNE). INTERESTED MAY CONTACT AT 9419120185, 9419211399 OR EMAIL AT esskaymam@gmail.com 1562-04

SUITABLE ALLIANCE SOUGHT FOR OUR SON BORN 26 MARCH 1989, TIME: 19.48 HRS. AT JAMMU, HT. 178 CMS. B.TECH IT (NIT-KURUKSHETRA), MBA (ISB-HYDERABAD). WORKING WITH TECHNOLOGY CONSULTANCY US-BASED MNC AS MANAGER AT GURGAON. DRAWING RS. THIRTY LAKHS ANNUAL PACKAGE. FAMILY FROM KARAN NAGAR, SRINAGAR, SETTLED AT JAMMU / GURGAON. INTERESTED MAY PLEASE CONTACT FOR TEKNI, KULAWALI AT 09419195479, 9419285447, 01912573522, EMAIL: jkdhar011@gmail.com 1563-04

SUITABLE MATCH FOR OUR SON BORN ON 11TH MAY, 1988, 5.20 P.M. AT KANPUR, HT. 187 CMS. SCHOOLING DOON SCHOOL DEHRADUN AND CLASS 12TH FROM DPS VASANT KUNJ, DELHI. B.TECH IIT KANPUR. WORKING WITH PAYPAL INDIA PVT. LTD. PARENTS SETTLED IN NOIDA. INTERESTED MAY CONTACT MOB: 9412210200, 8826920692, EMAIL: harshtankha1@gmail.com 1564-04

WANTED A SUITABLE MATCH FOR OUR SON BORN ON 21.07.1987 AT SRINAGAR (J&K) AT 16.10 HRS., HT. 167 CMS. B.E. (ELECTRONICS & COMMUNICATION) FROM D.Y. PATIL COLLEGE OF ENGINEERING, AKRUDI, PUNE. 1. WORKED WITH ATOS ORGIN AS SOFTWARE ENGINEER FOR 2 YRS. AT CHENNAI, 2. WORKED AS SR. SOFTWARE ENGINEER WITH ORACLE FOR 3 YRS. AT HYDERABAD, 3. WORKED AS CONSULTANT WITH CAPJEMNI, KALYANI NAGAR, PUNE, 4. PRESENTLY WORKING WITH CDK GLOBAL, PUNE, AS CONSULTANT. INTERESTED MAY CONTACT ASHOK MUGLOO, MOB: 91419319760 / 2505721, EMAIL: manoj.mugloo@sbi.co.in, RAJINDER MUGLOO, MOB: 9419105803 / 2553840, EMAIL: dsmugloo@yahoo.com 1565-04

LOOKING FOR A SUITABLE MATCH FOR OUR SON BORN IN DELHI ON 29TH DECEMBER 1990 AT 1.55 P.M., HT. 175 CMS. SCHOOLING FROM NOIDA, B.PHARMACY FROM GJ UNIVERSITY OF SCIENCE & TECHNOLOGY, HISSAR (HARYANA), MBA IN PHARMACEUTICAL MANAGEMENT FROM JAMIA HAMDARD UNIVERSITY, DELHI. PRESENTLY WORKING WITH A FRENCH MULTINATIONAL PHARMACEUTICAL COMPANY AS PRODUCT MANAGER BASED IN MUMBAI. STARTED HIS CAREER FROM RANBAXY AS MANAGEMENT TRAINEE. TRYING TO RELOCATE IN NCR. PARENTS SETTLED IN NOIDA. INTERESTED PLEASE

CONTACT WITH TEKNI & KULAWALI ON bk_raina@rediffmail.com, MOB: 9711187000. 1566-04

SUITABLE ALLIANCE INVITED FOR MY ONLY SON BORN ON 15TH OCT, 1981 AT 6.45 P.M. AT SRINAGAR, KASHMIR, HT. 175 CMS. DONE BBA, MBA FROM IIM LUCKNOW. CURRENTLY WORKING AS AREA SALES MANAGER IN BAJAJ FINANCE PVT. LTD., KAUSHAMBHI, GHAZIABAD. ANYONE INTERESTED MAY PLEASE CONTACT AT 09419102198 OR EMAIL AT vimi_1980@yahoo.com 1567-04

SUITABLE MATCH IS INVITED FOR OUR SMART GOOD LOOKING SON FROM QUALIFIED GIRL. DOB: 11.08.1984, 10.20 A.M., JAMMU, HT. 167 CMS. BCA & MBA FROM BANGALORE UNIVERSITY. CURRENTLY WORKING IN MICROSOFT, BANGALORE, DRAWING SEVEN FIG. SALARY. FAMILY WELL SETTLED IN JAMMU, SINCE 1960s. INTERESTED MAY CONTACT ritaogra1@gmail.com, MOB: 9810820538. 1568-04

(NON-KARKUN) BRAHMAN FAMILY OF SRINAGAR (KMR) SEEKING ALLIANCE FOR OUR SON BORN ON 25TH MAY, 1989 AT 1.43 P.M. AT SRINAGAR, KASHMIR, HT. 164 CMS. B.E. (ETC), PGDA (AUTOMATION). WORKING AS MANAGER IN PURTITA WATER SOLUTIONS PVT. LTD. (MUMBAI). CONTACT 09906073678, 09149485381, 0191-2536789, EMAIL: jaikishenraina@gmail.com 1569-04

WANTED SUITABLE WORKING GIRL FOR MY SON BORN 7TH JAN 1990, HT. 184 CMS. BACHELORS DEGREE IN BUSINESS ADMINISTRATION AND WORKING AS ASSISTANT MANAGER IN MNC AT GURGAON. INTERESTED MAY CONTACT SANJAY KAUL, 9414045470, 9772222169, EMAIL: beera.sanjay@rediffmail.com 1570-04

SUITABLE MATCH IS INVITED FOR OUR SMART GOOD LOOKING SON FROM QUALIFIED GIRL. DOB: 23.06.1987, 10.10 A.M., JAMMU, HT. 167 CMS. BCA FROM JAMMU UNIVERSITY & MBA FROM BANGALORE UNIVERSITY. CURRENTLY WORKING MANAGER (HR) IN MICROLAND, BANGALORE, DRAWING SIX FIG. SALARY. FAMILY WELL SETTLED IN JAMMU SINCE 1960s. INTERESTED MAY CONTACT ritaogra1@gmail.com, MOB: 9810820538. 1571-04

SUITABLE ALLIANCE INVITED FOR OUR GOOD LOOKING, HANDSOME SON BORN ON 14.02.1989, TIME: 3.45 A.M., SRINAGAR, HT. 177 CMS. DONE HIS B.E. IN (CS) FROM REPUTED COLLEGE UNDER MUMBAI UNIVERSITY. PRESENTLY WORKING AS TECH ANALYST (PROJECT LEAD) WITH INFOSYS IN BANKING & FINANCIAL SERVICES BASED IN PUNE, DRAWING HANDSOME SALARY. NO SIBLINGS, PARENTS WELL SETTLED IN JAMMU. INTERESTED MAY CONTACT ON 9086523259, 9419223259 OR EMAIL AT slkoul1989@gmail.com 1572-04

SUITABLE ALLIANCE INVITED FOR MY SON 7TH NOVEMBER 1986 BORN AT 12.20 P.M. IN SRINAGAR, HT. 177 CMS. GRADUATE IN B.E. ELECTRONICS. WORKING AS CARRIER TECHNICAL SUPPORT ENGINEER IN NAVI MUMBAI. DRAWING HANDSOME SALARY. INTERESTED PLEASE CONTACT +919622139285 & +919419199722, EMAIL: rameshkaul1956@gmail.com 1573-04

SUITABLE ALLIANCE INVITED FOR MY SON 26 MAY 1984 BORN AT 12.45 P.M., SRINAGAR, HT. 180 CMS. GRADUATE COMPUTER SCIENCES. WORKING AS NETWORK ENGINEER IN GURGAON, DRAWING HANDSOME SALARY. INTERESTED PLEASE CONTACT +919560901601 & +919796495778, EMAIL: mattoo.santosh@gmail.com 1574-04

OUR FAMILY IS SEEKING A DIVINE MATRIMONIAL ALLIANCE FORM RESPECTABLE KP FAMILIES FOR OUR DEAR SON. B.E. (E&TC), HT. 172 CMS., BORN 29 JUNE, 1989, 9.12 A.M., SRINAGAR, KASHMIR. PRESENTLY TEAM LEADER ACCENTURE (A FORTUNE 500 GLOBAL MNC). FAMILY AT PRESENT IN EXILE @ NOIDA. PLEASE CONTACT WITH RELEVANT DETAILS EITHER THROUGH EMAIL: rameshmanvati@yahoo.co.in, paannyaar@rediffmail.com OR MOB: 9412224683 / 7982907003. 1575-04

SEEKING AN ALLIANCE FOR MY SLIGHTLY MANGLIK SON BORN 24TH JULY 1987 AT ANANTNAG (J&K) AT 20.43 HRS., HT. 169 CMS. BBA PLUS MBA. WORKING IN CAPEGEMINI AT MUMBAI. PREVIOUSLY WORKED IN IBM, BANGALURU. PARENTS LIVING IN OWN HOUSE IN DWARKA, NEW DELHI. INTERESTED MAY CONTACT AT MOB: 9910255158, EMAIL: maharajbhatt@yahoo.in 1576-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN AT SRINAGAR ON 22 JUNE 1986, TIME 10.56 A.M., HT. 182 CMS. HE HAS DONE B.TECH ELEECT AND MBA FINANCE. PRESENTLY WORKING AS INSPECTOR (PREVENTIVE OFFICER) CUSTOMS, WITH CUSTOMS & EXCISE DEPTT. (GOI). POSTED AT CHENNAI, TAMIL NADU. INTERESTED PARTIES MAY CONTACT TEL: 09501102315, 09034033417, EMAIL: manmohanraina@gmail.com 1577-04

SUITABLE ALLIANCE INVITED FOR MY MANGLIK SON BORN ON 29TH NOVEMBER 1982 AT 06.05 P.M. AT SRINAGAR, HT. 172 CMS. B.E. (IT) FROM KHOLAPUR. WORKING AT HYDERABAD IN MNC AS CONSULTANT IN AUTOMATIC DATA PROCESSING (A GERMAN CONCERN). INTERESTED MAY CONTACT WITH KULAWALI/TEKNI/ BIODATA ON MY EMAIL: nidhagdhar@gmail.com, PH: 0191-2531353, MOB: 8803140281. (PREFERENCE B.E./MCA). 1578-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON 4TH JUNE 1986, 12.10 P.M., HT. 178 CMS. AT SRINAGAR. B.E. (ELECTRONICS & COMMUNICATION) FROM GOVT. ENGG. COLLEGE, MODASA, GUJARAT, MBA (OPERATIONS FROM SIKKIM MANIPAL UNIVERSITY). PRESENTLY WORKING AS AN ENGINEER COMMISSIONING IN KOME ELEVATORS INDIA PVT. LTD. AT NOIDA (INDIA). INTERESTED MAY PLEASE CORRESPOND WITH TEKNI AND BIODATA AT EMAIL: mkb614@yahoo.in, swatimkaul@gmail.com, MOB: 09463961614, 09417701614, 07006598213, 09419767999. 1579-04

SUITABLE ALLIANCE INVITED FOR OUR SON (SLIGHTLY MANGLIK) BORN ON 29TH APRIL 1989, 11.35 A.M. AT ANANTNAG, KASHMIR, HT. 173 CMS. B.TECH FROM SARDAR PATEL INSTITUTE OF TECHNOLOGY MUMBAI. PRESENTLY WORKING AS SR. CONSULTANT AT DELOITTE CONSULTING, GURGAON. INTERESTED MAY CONTACT avtarkrishen1@gmail.com, MOB./PH: 9469370778, 8860371502, 9419829413, 9650278249. 1580-04

ALLIANCE INVITED FOR OUR SON (B.E. COMPUTERS), WORKING AS SR. SUPPORT ENGINEER AT PUNE. BORN ON DEC 6, 1989, 12.31 P.M. AT JAMMU, HT. 169 CMS. INTERESTED MAY CONTACT WITY TEKNI/KULAWALI AT meenudkaul@gmail.com, 9419795498. 1581-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN 10TH MAY 1989, 11.30 P.M. AT SRINAGAR, HT. 168 CMS. B.TECH (ELECTRONICS) FROM MUMBAI UNIVERSITY. WORKING AS SR. SOFTWARE ENGINEER WITH TCS MUMBAI. INTERESTED MAY CONTACT 8800183392, 9650211966 OR EMAIL: khushushub@gmail.com 1582-04

ALLIANCE INVITED FOR OUR SON, SLIGHT MANGLIK, BORN 18TH JULY 1984 AT 6.00 A.M., SRINAGAR, HT. 176.5 CMS. B.E. FROM VIT PUNE. PRESENTLY WORKING AS TEAM LEAD (SOFTWARE ENGINEER) IN INFOSYS PUNE. INTERESTED MAY CONTACT ON MOB: 9419203597, 9419250814, EMAIL: bhat.tejnath@gmail.com 1583-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN ON 24TH SEPTEMBER 1986 AT 9.35 A.M. IN SRINAGAR, HT. 175 CMS. DID HIS B.E. (I.T.) FROM PUNE UNIVERSITY AND PURSUING EXECUTIVE MBA (PART TIME) FROM PREMIER INSTITUTE IN GURGAON. PRESENTLY WORKING AS RF PLANNING ENGINEER IN NOKIA NETWORKS IN GURGAON. FAMILY SETTLED IN DELHI/FARIDABAD. INTERESTED MAY CONTACT RAMESH KUMAR PEER AT 09717177500, 09871900766, 09818039640 OR EMAIL: rkpeer@rediffmail.com 1584-04

SEEKING A PRETTY GIRL FOR OUR 179 CMS. TALL MEDICO SON HAVING PLEASING PERSONALITY. BDS, MDS, WORKING AS CONSULTANT (MAXILLOFACIAL PROSTHODONTIST) IN DELHI. BORN ON MAY 27, 1985, 5.55 A.M. AT JAMMU. INTERESTED MAY APPROACH WITH BRIEF DETAILS OF GIRL AT kouluk903@gmail.com, CONTACT NO. 9419194906. 1585-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN ON 31ST AUGUST 1985, 4.10 P.M. AT SRINAGAR, HT. 167 CMS. B.TECH COMPUTER SCIENCE, MBA (HR). PRESENTLY WORKING AS DEPTT. MANAGER IN MULTINATIONAL COMPANY. FAMILY SETTLED IN GURGAON. INTERESTED MAY CONTACT AT 9703119695 OR SEND AN EMAIL TO sonnie_43@yahoo.in 1586-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN 04TH APRIL 1986, 7.28 P.M., VERINAG, KASHMIR, HT. 172 CMS. (MANGLIK). B.E. (COMPUTER SCIENCE). WORKING WITH MNC GURGAON. INTERESTED MAY CONTACT 9650976333 AND rainaganeshlal@gmail.com 1587-04

SUITABLE MATCH FOR MY SON NIT ENGINEER, TRANSPORT PILOT IN INDIAN AIR FORCE. 16TH AUG, 1987, 1525 HRS., CHANDIGARH. FATHER RETIRED IAF OFFICER, SISTER MARRIED. FAMILY SETTLED IN OWN HOUSE AT GREATER NOIDA. PLEASE CONTACT WITH TEKNI AND PHOTO ON pkkauliaf57@yahoo.com, PH: 09968158886. 1588-04

LOOKING FOR A SUITABLE MATCH FOR OUR SON BORN ON 05.08.1989, 3.26 P.M. IN SRINAGAR, J&K. BACHELORS IN HOTEL MANAGEMENT (FO), PGDM (MARKETING AND DIGITAL MARKETING) UNIVERSITY OF BANGALORE. WORKING AS ASSISTANT MANAGER ICONEX EXHIBITION PVT. LTD., NEW DELHI. INTERESTED MAY PLEASE CONTACT AT letustalk05@gmail.com OR 7006080386. 1589-04

SUITABLE ALLIANCE IS INVITED FOR MY SON BORN ON 30TH AUG 1989, 9.16 P.M. AT AHMEDABAD, GUJARAT, HT. 180 CMS. B.TECH, MBA, WORKING WITH KPMG MUMBAI. INTERESTED MAY PLEASE CONTACT ON 9960861182, 9760002072, raina.lalita@yahoo.com 1590-04

ALLIANCE INVITED FOR OUR SON BORN 6TH APRIL, 1987, RANCHI (JHARKHAND) AT 11.00 A.M. HE HAS DONE DIPLOMA COMPUTERS FROM GUJARAT UNIVERSITY & B.TECH. COMPUTERS. PRESENTLY WORKING AS SR. CONSULTANT WITH PWC PUNE A MNC. INTERESTED MAY CONTACT WITH TEKNI & KULAWALI. CONTACT rajraina91@gmail.com, PH: 09898268303, 09419218201. 1591-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON 18.09.1987 AT 7.18 A.M. AT SRINAGAR (KMR.), HT. 182 CMS. B.E. (IT) MUMBAI UNIVERSITY, MBA (ITBM) SYMBIOSIS UNIVERSITY, PUNE. WORKING AS BUSINESS ANALYST IN HCL TECHNOLOGIES, SECTOR-126, NOIDA. INTERESTED MAY CONTACT ON MOB/LL: 9419107643, 9419137017, 01912553123 OR EMAIL AT ravikhoshu@rediffmail.com 1592-04

SEEKING SUITABLE ALLIANCE FOR OUR SMART, GOOD LOOKING SON BELONGING TO A RESPECTABLE KARKUN FAMILY. B.E. (IT) PUNE, MBA (FINANCE) IIM, INDORE, GOLD MEDALIST. BORN 14TH JUNE 1989, 14.24 HRS. AT ANANTNAG, KASHMIR. PRESENTLY WORKING AS INDEX ANALYST IN A REPUTED COMPANY IN MUMBAI. INTERESTED MAY CONTACT AT 9419132378, 01912595633, EMAIL: suneel.handoo@gmail.com 1593-04

LOOKING FOR A SUITABLE MATCH FOR OUR SON BORNON 20TH DEC. 1989 AT 16.25 HRS. AT SRINAGAR, HT. 179 CMS. HE HAS DONE B.E. (MECHANICAL) FROM MDU, HARYANA AND CURRENTLY WORKING AS ASST. MANAGER IN MULTINATIONAL COMPANY (UFFLEX) IN BARI BRAHMNA,

JAMMU. DRAWING SIX FIGURE ANNUAL SALARY. WE ARE ORIGINALLY FROM WADHWAN, BUDGAM AND SETTLED IN JAMMU. GIRL SHOULD BE WORKING IN JAMMU. INTERESTED PARENTS MAY PLEASE CONTACT WITH DETAILS ON EMAIL: rajanibhat2018@gmail.com OR 9596868976, 7006438594. 1594-04

LOOKING FOR A MATCH FOR MY SON BORN 23RD OCT 1988 AT 6 PM. AT SRINAGAR, HT. 180 CMS. SCHOOLING AT DELHI FROM DPS, B.TECH (E&C) FROM VTU BANGALORE WITH DISTINCTION. WORKED IN DELHI AND BANGALORE. PRESENTLY WORKING WITH AN AMERICAN MNC IN EUROPE. MAY PLEASE CONTACT AT inderkmunshi@gmail.com / 9810185113. 1595-04

ALLIANCE INVITED FOR OUR SMART, FAIR & HANDSOME SON, 182 CMS. TALL. A QUALIFIED PHYSIOTHERAPIST. WORKING CURRENTLY AS SALES & TECH. SUPPORT EXECUTIVE IN A LARGE, RENOWNED MNC AT GURGAON. BORN 29TH JULY 1986 AT 2145 HRS. AT SRINAGAR (J&K). INTERESTED PARTIES MAY CONTACT AT tkbhan10@gmail.com OR CALL AT 9880607052, 9911056743, 9810826736. 1596-04

SUITABLE ALLIANCE INVITED FOR MY SON SRINAGAR BORN 20TH JULY 1984 AT 12.40 A.M., HT. 170 CMS. BBA GRADUATE, PURSUING PGDM. HAS OWN WELL DOING WORKING IN PARTNERSHIP. DEALING IN TECHNICAL SUPPORT FOR SOFTWARE SECURITY OFFICE NOIDA. INTERESTED MAY CONTACT 9654949350, 7982711817, EMAIL: suranderkumarlala@gmail.com 1597-04

SUITABLE ALLIANCE INVITED FOR SON BORN 17.07.1988, 1.27 P.M. AT SRINAGAR, KASHMIR, HT. 179 CMS. B.E. (ELECTRONICS & COMMUNICATION) FROM GOVT. ENGINEERING COLLEGE, BHAWNAGAR, GUJARAT. WORKING AS MANAGER, ADITYAL INFOTECH LTD. (CP PLUS CO.) AT CHANDIGARH WITH HANDSOME PACKAGE. INTERESTED MAY CONTACT MOB: 9796010721, 9103506109, EMAIL: vimal.thusoo@gmail.com 1598-04

SEEKING SUITABLE MATCH FOR MY SON BORN 19.10.1990 AT 2 P.M., JAMMU, HT. 174 CMS. B.E. (MECH.), M.TECH FROM IISC., BANGALORE. WORKING AS ENGINEER AT ROLLS-ROYCE BANGALORE. HAD BEEN TO UK RECENTLY FOR SOME IMPORTANT PROJECT. INTERESTED MAY CONTACT 9419233046 / 0191-2594605 OR rameshraina12@gmail.com 1599-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN 13TH MAY 1987 AT 9.45 A.M. AT SRINAGAR, HT. 172 CMS. B.E. (IT) FROM PUNE UNIVERSITY. WORKING IN VODAFONE AS ASSISTANT MANAGER AT PUNE. CONTACT NO. 09086030530 OR MAIL AT satishkaul1958@gmail.com 1600-04

ALLIANCE INVITED FOR OUR SON, BORN 3RD AUG. 1987, 00.56 A.M. AT SRINAGAR, HT. 173 CMS. B.E. (I.T.): WORKING AS ASSOCIATE CONSULTANT WITH WIPRO LTD. DELHI. M.Sc./MEDICAL/ACCOUNTS ALSO WELCOMED. INTERESTED MAY CONTACT WITH DATE, TIME & PLACE OF BIRTH ONLY AT vkgkrishna@hotmail.com, MOB: 9968258844, 9717952801. 1601-04

SUITABLE ALLIANCE FOR OUR SONS (1) BORN ON 25.05.1987 AT 2.00 P.M. AT SRINAGAR (KASHMIR), HT. 177 CMS. DONE B.E. (ELECTRONICS & COMMUNICATION) FROM BANGALURU. WORKING AT GURGAON IN MNC. **(2) BORN** ON 02.05.1989 AT 05.45 A.M. AT SRINAGAR (KASHMIR), HT. 177 CMS. DONE B.E. (COMPUTER SCIENCE) FROM NASIK. WORKING IN MNS COMPANY AT NOIDA. PLEASE CONTACT FOR TEKNI AND BIODATA THROUGH EMAIL: ravinder.akhoon@gmail.com OR CONTACT 9797368719 / 9419103550 / 0191-2505091. 1602-05

ALLIANCE INVITED FOR MY SON BORN 22 JULY 1985 AT 5.15 A.M. IN ANANTNAG (KASHMIR). B.E. MECH. FROM KURUKSHETRA UNIVERSITY (WITH DISTINCTION), MASTER IN DESIGN FROM M.G.T. PUNE. PRESENTLY WORKING WITH AN MNC AT PUNE WITH A HANDSOME SALARY. INTERESTED MAY CONTACT WITH TEKNI & KULAWALI TO mkraina22@gmail.com, 09419140826, 09797632256. 1603-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN 31 OCT 1988, 10.35 A.M. AT SRINAGAR, HT. 173 CMS. MBA (HR & MARKETING) FROM GURU NANAK DEV UNIVERSITY, AMRITSAR (PB). PRESENTLY WORKING AS ASTT. MANAGER WITH AXIS BANK LTD. (AMRITSAR). INTERESTED MAY CONTACT RAMESH KAUL (PROP NATIONAL ROADWAYS), MOB: 9888254225, 9216922550, EMAIL: kaulviz@gmail.com 1604-04

SUITABLE ALLIANCE INVITED FOR MY SON, BORN 1ST DEC 1988, 03.55 P.M. AT NEW DLEHI, HT. 177 CMS. B.E. (IT) FROM ROHTAK, HARYANA. WORKING WITH MNC IN PUNE AS AEM ENGINEER. INTERESTED MAY PLEASE CONTACT ON MOB: 9873008859, 9811802233, EMAIL: kaulsurendra@gmail.com 1605-04

SEEKING ALLIANCE FOR MY SON BORN 23RD OCTOBER 1983, 8.45 A.M., SRINAGAR (J&K), HT. 160 CMS. BCA, MBA, SAP. WORKING IN MNC AT BANGALORE. INTERESTED MAY CONTACT 09906901231, 9596699551, EMAIL: kaul.k.ashok@gmail.com, ashokkaul@yahoo.co.in 1606-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON 01.01.1990, 5.17 A.M. AT SRINAGAR, HT. 177 CMS., SLIGHTLY MANGLIK. DEGREE IN HOSPITALITY AND HOTEL ADMINISTRATION FROM INDIAN INSTITUTE OF HOTEL MANAGEMENT. WORKING AS MANAGER IN REPUTED COMPANY IN KUWAIT. FAMILY SETTLED IN JAMMU, ORIGINALLY FROM SRINAGAR, KASHMIR. INTERESTED MAY CONTACT 9419185508, 08713081494, EMAIL: rkachroo90@gmail.com 1607-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON 10TH OCTOBER 1985 AT 2.22 A.M., SRINAGAR, HT. 182 CMS.

B.E. (IT) FROM PUNE UNIVERSITY, MBA FROM MITSON PUNE. WORKING AS MANAGER WITH BAJAJ AUTO (KTM) AT PUNE. INTERESTED MAY CONTACT 9419186054 OR 9419206275, EMAIL: kaul1182@gmail.com 1608-04

WANTED A SUITABLE MATCH FOR MY SON BORN ON 19.11.1987 AT 8.25 A.M. AT SRINAGAR, MANGLIK, HT. 178 CMS. B.E. COMPUTER SCIENCE FROM PUNE UNIVERSITY. WORKING AS SENIOR SOLUTION ADVISOR DELOITTE, HYDERABAD. INTERESTED PLEASE CONTACT 9868273633, EMAIL: ashokmisri1952@gmail.com 1609-04

SEEKING SUITABLE ALLIANCE FOR MY ONLY SON, BORN 19TH JULY 1985 AT 12.45 P.M. (DAY TIME) AT SRINAGAR (J&K), HT. 179 CMS. B.TECH (ELECTRONICS ENGG.). PRESENTLY WORKING AS TECHNICAL SOLUTION LEADER WITH ARICENT TECHNOLOGIES HOLDINGS PVT. LTD. (MNC), GURGAON. PREVIOUSLY WORKED WITH ERICSSON & NOKIA (BOTH MNCS). INTERESTED MAY CONTACT ON MOB: 8588859987, 9415470775, 9811515647, EMAIL: mk.24910@gmail.com 1610-04

ALLIANCE INVITED FROM KP FAMILY FOR OUR BOY BORN 31ST MAY 1988, 11.15 A.M. AT ANANTNAG, HT. 177 CMS. B.E. (MECHANICAL) YMCA, FARIDABAD. PURSUING BUSINESS PARTNERSHIP IN DELHI, GUWAHATI & KOLKATTA. INTERESTED MAY CONTACT 9419105783, 9906909899 OR 9811362069, EMAIL: lalitapandita@gmail.com 1611-04

ALLIANCE SOUGHT FOR KASHMIRI PANDIT BOY BORN ON 18.03.1984 AT 8.07 P.M. AT SRINAGAR, HT. 185 CMS. B.TECH INFORMATION TECHNOLOGY AND 3 YEARS DIPLOMA IN ELECTRONICS ENGINEERING. PRESENTLY WORKING AS DESIGN SOFTWARE DEVELOPER IN V. LINK INDIA LTD., GURGAON, DRAWING HANDSOME SALARY. MOTHER RETIRED DELHI GOVERNMENT EMPLOYEE. KINDLY CONTACT SUSHEELA BHAN, LL: 28054212. 1612-04

WANTED SUITABLE ALLIANCE FOR MY MANGLIK SON, B.E. (E&C) FROM V.T.U. BANGALORE. PRESENTLY SERVING IN A REPUTED MNC NOIDA. DRAWING HANDSOME SALARY. DOB: 20 MAY 1988, TOB: 1.07 P.M., SRINAGAR. INTERESTED MAY CONTACT EMAIL: virenkay01@gmail.com OR MOB: 9906340170, 8716025365. 1613-04

SUITABLE ALLIANCE INVITED FOR MY ONLY SON BORN 9TH JULY 1990, HT. 180 CMS. HE HAS DONE BBA. PRESENTLY WORKING IN JET AIRWAYS DELHI. PARENTS IN GOVT. SERVICE, HAVING THEIR OWN HOUSE IN DELHI AND JAMMU. INTERESTED MAY PLEASE SEND TEKNI AND KULAWALI ON EMAIL: nhangloo59@gmail.com, CONTACT 9891946614 / 9810138714. 1614-04

SEEKING A SUITABLE ALLIANCE FOR OUR SON BORN 3RD SEPTEMBER 1984, 2.47 A.M. AT SRINAGAR. MBA, WHARTON BUSINESS SCHOOL UNIVERSITY OF PENNSYLVANIA, BS ELECTRICAL ENGINEERING UNIVERSITY OF ILLINOIS AT URBANA CHAMPAGNE. PREVIOUSLY AN INVESTMENT BANKER IN NEW YORK, LONDON & DUBAI. CURRENTLY FOUNDER & CEO OF A VENTURE BACKED DIGITAL ENTERTAINMENT COMPANY, MUMBAI, ONE OF THE TOP TEN STARTUPS OF 2017. IF INTERESTED PLEASE CONTACT ON ramesh.pandita@gmail.com, MOB: +96566097760. 1615-04

SUITABLE ALLIANCE IS INVITED FOR MY SON BORN 16.07.1988 AT 1.00 P.M., SRINAGAR. HE IS DUAL MBA (MARKETING & IB) FROMPUNE UNIVERSITY AND BBA FROM NCR. HE IS WORKING IN "PUMA" MNC GERMAN BASED COMPANY AS OPERATIONAL MANAGER NORTH GOA. INTERESTED MAY CONTACT ON EMAIL: surinder1953razdan@gmail.com OR CALL 8087070073, 9419128080. 1616-04

SUITABLE ALLIANCE SOUGHT FOR OUR SON, MBA, WORKING AS DEPUTY MANAGER IN A RENOWNED COMKPAMY AT DELHI. BORN ON 19TH OCTOBER 1987, 10.20 A.M. AT FARIDABAD, HT. 176 CMS. FAMILY WELL SETTLED AT FARIDABAD, HARYANA. INTERESTED PARENTS MAY CONTACT ON MOB: 9871918333, 9953972111, LL: +91-129-4007115 & EMAIL: capt_dhar@yahoo.co.in, dharrita@yahoo.co.in 1617-04

SUITABLE ALLIANCE INVITED FOR OUR MERITORIOUS SON BORN 10TH FEBRUARY, 1988, 05.45 P.M., SRINAGAR, HT. 180 CMS. B.TECH COMPUTER ENGG. I.E.T. LUCKNOW. WORKING AS TECHNICAL CONSULTANT IN T.C.S. BASED AT GURGAON. PRESENTLY ON OVERSEAS ASSIGNMENT AT COPENHEAGEN DENMARK FOR LAST THREE YEARS. DRAWING HANDSOME SALARY, PLANS TO SETTLE IN INDIA. INTERESTED PARENTS MAY PLEASE CONTACT 9810660272, EMAIL: kaul.teja@gmail.com 1618-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN 30TH AUGUST 1989 AT 02.32 P.M. AT SRINAGAR, HT. 168 CMS. B.E. COMPUTER FROM SHIVAJI UNIVERSITY (M.H). BOY WORKING IN SAP LABS PUNE, DRAWING SIX DIGIT SALARY. INTERESTED MAY CONTACT MOB: 9419118995 / 7889881855, EMAIL: munoojeekak59@gmail.com 1619-04

SUITABLE ALLIANCE SOUGHT FOR MY SON BORN ON 12.09.1988 AT 04.35 A.M. AT SRINAGAR, HT. 175 CMS. WORKING IN HIMALAYA DRUGS AS REGIONAL MANAGER AT BANGALORE. B.E. / MBA MARKETING. INTERESTED ARE REQUESTED TO CONTACT US ON MOB: 9419789200 / 9797638481 OR EMAIL: bhan.nirmal@gmail.com 1620-04

SUITABLE ALLIANCE INVITED FOR OUR SON B.E. (I.T. + NETWORKING) BORN 09.02.1987 AT 7.25 P.M., SRINAGAR, HT. 160 CMS. PRESENTLY WORKING AS SOFTWARE ENGINEEER (I.T. ANALYST) IN A LEADING MNC AT PUNE, MAHARASHTRA. INTERESTED PARENTS ARE REQUESTED TO CONTACT ON MOB: +919419203067, +919763299891, EMAIL: rkbhan1956@gmail.com 1621-04

SUITABLE MATCH FOR OUR SON BORN 14TH NOVEMBER 1988 AT 6.45 A.M. AT SRINAGAR, HT. 175 CMS. B.TECH (CS) & MBA (IT). WORKING WITH UPSIDE LEARNING PVT. LTD. PUNE AS MANAGER PROJECTS. INTERESTED MAY CONTACT US ON 9818665679, 9818665699, EMAIL: sendtosdhar@gmail.com 1622-04

LOOKING FOR SUITABLE ALLIANCE FOR OUR SON BORN ON 23RD MAY 1989, MATHURA, 2.30 P.M., HT. 182 CMS. B.COM HONOURS FROM MCMASTER UNIVERSITY & ONE YEARS SPECIALIZED COURSE IN BIG DATA FROM RYERSON UNIVERSITY. CURRENTLY WORKING AS SENIOR CONSULTANT RETAIL ANALYTICS IN AIMIA CANADA INC. IN TORNTO, DRAWING A HANDSOME PACKAGE. FAMILY SETTLED IN TORONTO. INTERESTED FAMILIES MAY PLEASE CONTACT DHRUV DHAR, EMAIL: dhruva62@gmail.com, MOB: 9868901676. 1623-04

WANTED SUITABLE ALLIANCE FOR OUR SON BORN IN SRINAGAR ON 10TH - 11TH MAY 1985 (NIGHT) AT 1.50 A.M., HT. 178 CMS. B.E. (I.T.) FROM MUMBAI UNIVERSITY. WORKING AT NEW DELHI IN HUAWEI TELECOMMUNICATIONS AS ENGINEER. INTERESTED MAY CONTACT FOR TEKNI / KULAWALI AT EMAIL: jawahir.raina@gmail.com OR CONTACT ON 9419204628 / 9086004628. 1624-04

ALLIANCE IS SOUGHT FOR MY SON BORN ON 11.06.1988 AT 9.10 A.M. BOMBAY. B.Sc. (I.T.), M.M.S. (FINANCE) MUMBAI, DIPLOMA IN EXPORT & IMPORT MANAGEMENT. WORKING AS FINANCE EXECUTIVE IN A REPUTED COMPANY. AT PRESENT LIVING IN VASAI. INTERESTED MAY WRITE TO US ON EMAIL: sanjivd057@gmail.com, MOB: 9823990473 & 9860568948. 1625-04

WANTED A SUITABLE MATCH BORN 12.04.1990, 02.15 P.M. AT UDHAMPUR, HT. 169 CMS. B.E. CS. WORKING SOFTWARE ENGINEER AT TECHASPECT SOLUTIONS HYDERABAD. PRESENTLY ON DEPUTATION TO JAMMU. CONTACT ON EMAIL: akbhat2660@gmail.com, PH: 919419908395. 1626-04

WANTED SUITABLE MATCH FOR OUR SON BORN JANUARY 7, 1987, 6.14 A.M. AT SRINAGAR, HT. 168 CMS. B.TECH (I.T.), MBA (MARKETING). WORKING AS Q & A ENGINEER WITH RISESMART (MNC) AT PUNE. TOTAL EXPERIENCE 7 YEARS IN I.T. INDUSTRY. WE ARE RESIDING IN CHANDIGARH IN OWN FLAT AT MHC MANIMAJRA. ORIGINALLY FROM RAINAWARI. FOR MORE DETAILS PLEASE CONTACT 9872615755, 7973895692 (FATHER), 7087699747 MOTHER, KRISHNA WATTAL, EMAIL: khewat19@gmail.com 1627-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN ON 20TH JAN 1983 AT SRINAGAR, 11.53 A.M. B.TECH. H.M.C.T. FROM NAGPUR UNIVERSITY. DRAWING SIX FIGURE SALARY ANNUALLY WITH A FRENCH MNC AT GURGAON. LEGALLY DIVORCED WITH MUTUAL CONSENT & HAS NO ISSUE. THE GIRL SHALL ALSO BE ISSUELESS. INTERESTED MAY CONTACT MOB: 9419119909 / 9419320141, EMAIL: wali.swatii@gmail.com 1628-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON 31ST MARCH, 1991, 4.15 P.M. AT JAMMU, HT. 170 CMS. B.TECH (ELECTRIC ENGINEERING FROM KURUKSHETRA UNIVERSITY, KURUKSHETRA. WORKING AS PVT. EMPLOYEE (PROCESS ANALYST CONSUMER) AT BRITISH TELECOM GLOBAL SERVICES PVT. LTD., GURUGRAM. INTERESTED MAY CONTACT ON MOB: 9419822217, 09811895593. 1629-04

SUITABLE ALLIANCE PREFERABLY FROM A HEALTH CARE / MEDICAL PROFESSIONAL IS INVITED FOR OUR SON BORN ON 18.01.1986, 1.55 P.M. AT SRINAGAR, HT. 172 CMS. CURRENTLY WORKING AS EXECUTIVE IN LEADING MNC IN GURGAON. THE FAMILY IS ORIGINALLY FROM ANANTNAG. INTERESTED FAMILIES MAY CONTACT AT 09419709142, 09797651243, EMAIL: sn_pandita@rediffmail.com 1630-04

BORN ON 05 JAN 1981 (DIVORCEE), MASTERS IN COMPUTER APPLICATIONS (MCA). WORKING WITH SOFTWARE COMPANY AT BANGALORE. EARLIER MARRIAGE LASTED JUST FOR TWENTY TWO DAYS. INTERESTED MAY CONTACT ON MOB: 9906902773, 9419185857 OR EMAIL: akkoul2001@gmail.com 1631-04

SUITABLE PROFESSIONALLY QUALIFIED (ENGR./ENGR. WITH MBA) ALLIANCE INVITED FOR OUR HANDSOME SON BORN ON 2ND JUNE 1986 AT 10.30 P.M. AT BHILAI, HT. 178 CMS. SCHOOLING FROM REPUTED DPS BHILAI. B.TECH. (CHEM. ENGG.) FROM L.I.T. NAGPUR. PRESENTLY WORKING AS SENIOR PRODUCTION ENGINEER IN USA BASED MNC PRAXAIR IN BHILAI STEEL PLANT. EARLIER WORKED IN THE SAME COMPANY AS PROJECT ENGG. FOR 3 YRS. AT BANGALORE & 2 YRS. AT JAMSHEDPUR. FAMILY CURRENTLY SETTLED IN BHILAI. INTERESTED FAMILIS MAY PLEASE CONTACT WITH TEKNI/KULAWALI AND BIODATA AT EMAIL: rknehru55@gmail.com OR CALL: 08349250770, 07869762591. 1632-04

ALLIANCE OF SANDEEP BORN OCT. 88, HT. 182 CMS. B.TECH (CSE) FROM DAV CEJ (M.D.U.) HARYANA. NETWORK ENGINEER (VOIT) HCL TECHNOLOGIES, SECTOR-126, NOIDA. CONTACT NOS. 8716040068, 9796452506. HOUSE NO. 134, WAZIRBAGH, ANAND NAGAR, JAMMU. 1633-04

ALLIANCE INVITED FOR MY SON BORN 11TH OCTOBER 1987, 5.55 P.M. AT SRINAGAR, HT. 175 CMS. BACHELOR MASS COMMUNICATION PLUS EXECUTIVE MBA. WORKING IN A MULTINATIONAL COMPANY IN NOIDA. RESIDING IN NOIDA (OWN FLAT). INTERESTED MAY CONTACT WITH DETAILS ON EMAIL: tikoo.neera@gmail.com, PH: 9811576026, 7889377697. (TEKNI MATCHING MUST!). 1634-04

SEEKING SUITABLE ALLIANCE FOR MY SON, B.TECH, MBA (GREAT LAKES CHENNAI), BORN AT SRINAGAR ON

19TH SEPTEMBER 1987 AT 11.55 A.M. (MID-DAY). HT. 180 CMS. WORKING PRESENTLY WITH TCS AT BENGLURU. PARENTS SETTLED IN DELHI. INTERESTED PARTIES MAY PLEASE CONTACT MOB: 09868514690 / 01122047690, EMAIL: shiban9putu@gmail.com 1635-04

SUITABLE ALLIANCE IS INVITED FOR OUR SON FAIR, PLEASING PERSONALITY, BORN SEPTEMBER 1985 AT SRINAGAR, HT. 175 CMS. B.TECH FROM KURUKSHETRA UNIVERSITY. PRESENTLY WORKING WITH A REPUTED COMPANY AT NOIDA DELHI. CONTACT 9796899025, EMAIL: rameshbhat2017@gmail.com 1636-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON 03 MARCH, 1986, 6.15 P.M. AT ANANTNAG, HT. 181 CMS. ECONOMICS HONORS FROMMUMBAI UNIVERSITY, PURSUING EXECUTIVE MBA. AQUISTION HEAD WITH A UK BASED RESORT COMPANY AND OWNER OF A FOOD BUSINESS IN SHIMLA. FAMILY WELL SETTLED IN CHANDIGARH. INTERESTED MAY CONTACT 9418468202, 9418068422, 9816638202, EMAIL: royalajraina@hotmail.com 1637-04

SUITABLE ALLIANCE IS INVITED FOR OUR SON BORN ON 20TH FEB 1985 AT 11.50 P.M. IN AHMEDABAD. HAS COMPLETED HIS BBA FROM GUJARAT UNIVERSITY. PRESENTLY WORKING AS TEAM LEADER FOR US COMPANY AT GANDHI NAGAR, AHMEDABAD. INTERESTED MAY CONTACT ON MOB: 9327912144 / 9376122881, EMAIL: umesh26kaul@gmail.com 1638-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN 09.06.1987 AT 23.02 P.M. AT SHIMLA, H.P. (NON-MANGLIK). HT. 176 CMS. CONVENT EDUCATED, B.TECH IN MECHANICAL ENGINEERING AND WORKING AS ENGINEER IN REPUTED SHIPPING COMPANY. INTERESTED PARENTS RESPOND WITH BIODATA ON EMAIL: bkaul.54@gmail.com. MOB: 9418482525, 9459177525. 1639-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN 03.08.1984 AT 6.40 A.M., ANANTNAG. QUALIFICATION: 10+2, 3 YEARS DIPLOMA IN COMPUTER ENGINEERING, SERVING AS LDC IN MINISTRY OF DEFENCE GOVT. OF INDIA. SEND KULAWALI AND BIODATA ON MOB: 9469214121, 7006293872, panditadheeraj99@gmail.com 1640-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN IN JAKARTA, INDONESIA, 29TH OCT 1985, JAKARTA TIME 21.19 HRS., HT. 185 CMS. OUR SON IS CANADIAN NATIONAL WITH OCI. WORKING IN NEW YORK. PARENTS SETTLED IN GURGAON. INTERESTED PARTIES MAY CONTACT AT 8527855157, EMAIL: subhash.tiku@gmail.com, MATCHING OF TEKNI IS MANDATORY. 1641-04

WANTED A SUITABLE MATCH FOR MY DEAREST SON VISHAK RAINA, BORN 15.07.1991, 10.35 A.M. AT JAMMU, HT. 177 CMS. QUALIFICATION: B.E. COMPUTERS FROM SINJAVANI COLLEGE OF ENGINEERING (KOPARGAON, PUNE). WORKING AS SENIOR ENGINEER IN HEWLETT PACKARD ELECTRONIC CITY, BANGALORE, CONTACT RAVI RAINA (OWN BUSINESS) RAINA ELECTRONICS, RAJPURA, JAMMU, S/O LT. SHRI SHIV NATH RAINA, H.NO. 11, LANE NO. 10, RAJPURA MANGOTRIAN, SHAKTI NAGAR, JAMMU, NEAR DEWAN DEVI PUBLIC SCHOOL. CONTACT NOS: 9419189653, 9469554905, EMAIL: rainaravi786@gmail.com 1642-04

SUITABLE ALLIANCE SOUGHT FOR MY SON BORN ON 17TH JUNE 1988 AT 4.05 P.M. AT JAMMU, HT. 167 CMS. DEGREE IN PHARMACY FROM GISIPS DEHRADUN (U.K.) APPROVED BY AICTE AND PCI. DIPLOMA IN PHARMACY FROM J&K STATE MEDICAL FACULTY JAMMU. PRESENTLY WORKING AS PRODUCTION OFFICER AT EMCURE PHARMACEUTICALS LTD. BARI-BRAHMANA, JAMMU. FATHER APPROVED CHEMIST IN PHARMA MANUFACTURING. INTERESTED MAY CONTACT ON EMAIL: misrinitin@gmail.com OR MOB: 9419197596. 1643-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN 18.09.1985, 1.30 P.M., BARAMULLA KASHMIR. FOUR YEARS DIPLOMA IN TOOL & DIE MAKING FROM DELHI INSTITUTE OF TOOL ENGINEERING, (GOVT. OF NCT), NEW DELHI, B.E. (MECHANICAL) FROM INSTITUTE OF MECHANICAL ENGINEERS MUMBAI THROUGH CORRESPONDENCE. PRESENTLY WORKING AS AN ENGINEER IN TOOL ROOM DEPARTMENT WITH HERO GROUP IN SUNBEAM AUTO LTD. INTERESTED MAY CONTACT 9990607439, EMAIL: akarunkoul@gmail.com 1644-04

WANTED A BRIDE FOR A KP BOY 177 CMS. TALL, BORN ON 26.12.89 AT 5.21 A.M. THE BOY IS B.E., MBA. WORKING IN KPMG AND DRAWING A SEVEN FIGURE SALARY. INTERESTED PARTIES MAY CONTACT ON 9811573306 OR 01141633743 / sunitakher58@gmail.com 1645-04

SEEKING SUITABLE ALLIANCE FOR MY SONS BORN SRINAGAR, ON **(1) 21.05.1987** AT 11.07 P.M., HT. 180 CMS. B.TECH WITH POST GRADUATE. WORKING AS TEAM LEADER AT GURGAON MNC. **(2) BORN 02.05.1989** AT 6.40 P.M., HT. 173 CMS. B.TECH. WORKING AS QUALITY ANALIST MNC GURGAON. CONTACT 9988821853, 8557009349 & 011-49124501 OR kanwalkrishan8@gmail.com 1646-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN ON 18TH JANUARY 1984, 8 P.M. AT ANANTNAG, HT. 169 CMS. DIPLOMA IN MECHANICAL ENGINEERING & DIPLOMA IN HOSPITALITY MANAGEMENT (MELBOURNE AUSTRALIA). WORKING AS F&B MANAGER IN HOTEL MOONEE TAVERN SYDNEY (AUSTRALIA). CONTACT 09781549745, 07009752787, EMAIL: vikas_truecare@rediffmail.com 1647-04

LOOKING FOR A SUITABLE GIRL FOR MY SON BORN ON 13TH APRIL 1987 AT 3.05 P.M. IN KASHMIR. B.TECH IN COMPUTER SCIENCE FROM A VERY REPUTED UNIVERSITY AND WORKING AS A SOFTWARE ARCHITECT IN A LEADING MULTINATIONAL COMPANY IN NEW JERSEY (USA).

INTERESTED MAY CONTACT AT 09796453599 OR 09797579386 OR +1-571-488-5352 OR SEND AN EMAIL TO clpandit121@gmail.com OR pandit9448@gmail.com 1648-04

SEEKING ALLIANCE FOR OUR SON BORN NOV. 13, 1984 IN SRINAGAR, 3.05 P.M., HT. 173 CMS. B.E. MECH FROM PUNE UNIVERSITY. WORKING AS MGR WTH MARUTI SUZUKI, GURGAON. INTERESTED MAY PLEASE CORROSPOND WITH TEKNI AND KULAWALI ON akaul37@gmail.com, MOB: 9310648127. 1649-04

SUITABLE ALLIANCE INVITED FOR MY SON, DOB: 10.03.1987, TOB: 05.15 HOURS, SRINAGAR, COMPLEXION FAIR, HT. 169 CMS. QUALIFICATION: B.TECH MECHANICAL FROM KURUKSHETRA UNIVERSITY. WORKING AS SERVICE ENGINEER WITH JK TYRES INDUSTRIES AHMEDABAD. INTERERESTED MAY CONTACT THROUGH EMAIL: koulveerg@gmail.com, MOB: 9596717351, 0191-2533484. 1650-04

SUITABLE MATCH FOR MY SON BORN ON 24TH APRIL 1990, TIME: 9.32 A.M. AT DEHRADUN, INDIA, HT. 181 CMS. HAS DONE IBA, PRESENTLY WORKING AS MARKETING EXECUTIVE AND SETTLED IN NAIROBI, KENYA. INTERESTED MAY CONTACT US ON +254722524805 / +254722123109, EMAIL: pinkikaul@ymail.com 1651-04

WANTED SUITABLE MATCH FOR MANGLIK SON, BORN ON 26.05.1987 AT 8.20 P.M. IN SRINAGAR, HT. 167 CMS. B.E. MECHANICAL FROM PUNE UNIVERSITY. WORKING AS SENIOR ENGINEER-DESIGN WITH A MNC AT PUNE, MAHARASHTRA. INTERESTED MAY CONTACT 8851266302, 7875978799, 9596721212 OR EMAIL AT nikhil.koul88@gmail.com 1652-04

WANTED SUITABLE MATCH FOR OUR SON BORN ON 12TH JULY 1989 AT 7.05 P.M. AT SRINAGAR, HT. 173 CMS. B.E. COMPUTER SCIENCE FROM WADIA COLLEGE OF ENGINEERING PUNE. WORKING IN A REPUTED LEADING MNC AS SENIOR SOFTWARE ENGINEER AT NOIDA WITH HANDSOME PACKAGE. INTERESTED MAY PLEASE CONTACT MOB: 9560875642, 8860446277, EMAIL: dharmk50@gmail.com OR DIRECTLY TO M.K. DHAR, HOD, MRD, HOSPITAL ADMN, SIR GANGA RAM HOSPITAL, NEW DELHI. 1653-04

MUMBAI BASED FAMILY SEEKING SUITABLE ALLIANCE FOR OUR APRIL 1984 BORN SON, HT. 174 CMS., FAIR, WELL CULTURED, SMART (ISSUELESS & MARRIAGE LASTED FOR LESS THAN TWO MONTHS), B.E. COMPUTER FROM MUMBAI UNIVERSITY WITH VARIOUS PROFESSIONAL CERTIFICATIONS. WORKING AS MANAGER IN MNC AT MUMBAI, DRAWING SENVEN FIGURE SALARY. INTERESTED MAY PLEASE CONTACT EMAIL: koshur84@outlook.com, MOB: 918355825772. 1654-04

ALLIANCE INVITED FOR MY SON BORN 7TH JULY 1983 AT 10.40 A.M. AT SRINAGAR, HT. 167 CMS. 4 YEARS DEGREE IN HOTEL MANAGEMENT AND MBA (MARKETING). SETTLED IN OWN BUSINESS IN MUMBAI. PLEASE CONTACT FOR TEKNI THROUGH EMAIL: nirmlawali61@gmail.com OR CALL +919419120699, 7889557196. 1655-04

SUITABLE ALLIANCE FOR OUR SON (NON-KARKUN) BORN SEPT. 1987, 12.15 P.M., SRINAGAR, HT. 172 CMS. DIPLOMA IN COMPUTER SCIENCE FROM PUNE UNIVERSITY. TWO YEARS DEGREE IN EVENTS MEDIA PR MANAGEMENT. WORKING AS MARKETING MANAGER IN MNC HOTEL HYIATT AT AMRITSAR. INTERESTED MAY PLEASE CONTACT 9906281271, 01912597374, EMAIL: rd190987@gmail.com 1656-04

SEEKING SUITABLE ALLIANCE FOR MY SON (SLIGHTLY MANGLIK) BORN ON 26TH JANUARY 1989, 12.46 P.M. AT DELHI, HT. 172 CMS. COMMERCE GRADUATE, DELHI UNIVERSITY, CA-INTER, PURSUING MBA FROM IMT GHAZIABAD. WORKING WITH LEADING CO. IN TEXTILE INDUSTRY DELHI. INTERESTED MAY KINDLY CONTACT ON EMAIL: aashokdhar@gmail.com, PH: 9999015424. 1657-04

SUITABLE MATCH INVITED FOR OUR SON BORN 10.06.1986 (03.10 A.M.) AT JAMMU, HT. 167 CMS. BCA, PURSUING MBA FROM IMT GHAZIABAD. WORKING IT SPECIALIST IN IBM AT NOIDA. INTERESTED MAY KINDLY CONTACT ON EMAIL: cnmozarishikesh@gmail.com, PH: 08392811603, 09711446871. 1658-04

WANTED A SUITABLE MATCH FOR OUR SON, BORN 14 NOV 1986 AT 1.18 A.M. AT SRINAGAR, (ECE), WORKING AS PROJECT ENGINEER IN MUMBAI. FAMILY WELL SETTLED IN JAMMU. INTERESTED MAY CONTACT WITH TEKNI AND BIODATA AT rainamak77@gmail.com, CONTACT 9419120277. 1659-04

ALLIANCE SOUGHT FOR OUR LEGALLY DIVORCED SON WORKING AS AREA SALES MANAGER IN AN MNC IN DELHI NCR. DOB: 12.04.1984, TOB: 13.33 HRS., POB: KANPUR. INTERESTED MAY CONTACT krajraina@gmail.com, MOB: 7889872231. 1660-04

WANTED A SUITABLE MATCH FOR MY SON BORN 27TH FEB 1992 (01.58 P.M.) AT JAMMU (J&K), HT. 172 CMS. B.TECH MECHANICAL FROM YMCA UNIVERSITY. PRESENTLY WORKING WITH MARUTI SUZUKI GURGAON AS ASST. MANAGER. INTERESTED MAY CONTACT AT EMAIL: sunilbakshi.461@gmail.com OR MOB: 9958043940, 9419801540. 1661-04

SUITABLE ALLIANCE IS INVITED FOR OUR SON B.TECH, BORN 20TH AUGUST, 1990 AT 10.37 A.M. AT JAMMU, HT. 170 CMS. WORKING IN A REPUTED MNC IN BANGALORE. INTERESTED MAY PLEASE CONTACT AT MOB: 9797470147, 9889603505, EMAIL: roopkrishenkoul9@gmail.com 1662-04

WANTED SUITABLE ALLIANCE FOR OUR SON BORN 13.12.1986, 7.45 A.M. AT JAMMU, HT. 176 CMS. B.E. ELECTRONICS AND COMMUNICATION FROM BANGALORE.

WORKING AS TEAM LEADER, EXECUTIVE PROGRAM MANAGEMENT, ALSO VISITED MEXICO CITY FROM THE COMPANY FLEXTRONICS TECHNOLOGIES INDIA PVT. LTD., PUNE. DRAWING 6.00 LACS & ABOVE PER ANNUM. INTERESTED MAY CONTACT ON EMAIL: sapruvirender@gmail.com, CONTACT NO. 9419641430, 7006416474. 1663-04

ALLIANCE INVITED FOR MY SON VITLESH PANDITA, BORN 21.05.1987, HT. 169 CMS. ORIGINAL RESIDENT OF MURRAN PULWAMA. B.E. ELECTRONICS & COMMUNICATION. WORKING IN CAPGEMINI MUMBAI AS TECHNICAL LEAD. PRESENTLY IN ENGLAND (U.K.). WORKING ON A PROJECT. CONTACT 09419202981, 09906339362, EMAIL: piaraylalshangroo@gmail.com 1664-04

NAMASKAR! WE ARE SEEKING A SUITABLE ALLIANCE FOR OUR SON BORN ON 27 JAN. 1991 AT 00.26 A.M., NEW DELHI, HT. 183 CMS. B.TECH (MECH.) FROM IPU, NEW DELHI. WORKING AS SR. ENGINEER (SALES) IN A REPUTED MNC IN NEW DELHI. FAMILY SETTLED IN NEW DELHI, ORIGINALLY FROM MALAPORA, HABBAKADAL, SRINAGAR. INTERESTED MAY KINDLY CONTACT WITH DETAILS ON EMAIL: rohitmiskeen@gmail.com OR 09811831050. 1665-04

SUITABLE ALLIANCE IS INVITED FOR OUR SON 170 CMS. TALL, BORN 15TH OCTOBER 1984, 4.40 P.M. AT SRINAGAR. B.TECH INFORMATION TECHNOLOGY, MUMBAI UNIVERSITY, SETTLED IN MUMBAI. WORKING AS PROJECT LEAD WITH L&T INFOTECH, MUMBAI. INTERESTED MAY CONTACT ON EMAIL: vipankaw@hotmail.com OR CALL: 09867693390, 09594626458. 1666-04

WANTED WELL EDUCATED/WORKING GIRL FOR MY SON, BORN 15.09.1987, TIME: 12 NIGHT AT MATHURA, HT. 185 CMS., FAIR, VERY HANDSOME, B.TECH, CAIIB. WORKING AS DEPUTY MANAGER IN A PSU BANK (TRANSFERABLE JOB). PRESENTLY POSTED IN /NEAR DELHI. RESPECTABLE FAMILY WITH OWN FLAT IN SAHIBABAD. PLEASE RESPOND WITH COMPLETE DETAILS VIA MAIL: rainavijay2016@gmail.com, MOB: 9968055541. 1667-04

WE ARE A KASHMITI PANDIT FAMILY, SETTLED IN THE UNITED STATES FOR A LONG TIME. WE ARE LOOKING FOR A SMART, SLIM, GOOD LOOKING PROFESSIONAL GIRL, WILLING TO SETTLE IN THE U.S. OUR SON IS A TALL, HANDSOME AND A SUCCESSFUL WORKING PROFESSIONAL. HE IS A U.S. CITIZEN, BORN IN 1979. IT WILL BE GREAT, IF THE GIRL IS ALREADY IN THE U.S., AS IT WOULD MAKE THINGS A LITTLE EASIER. FOR ANY FURTHER INFORMATION WE CAN BE REACHED AT free1asha@yahoo.com OR TEL. NO. 001(718)7601495. 1668-04

LOOKING FOR A SUITABLE MATCH FOR OUR SON BORN ON 07.09.1991 AT 11.02 A.M. AT JAMMU. THE BOY IS B.TECH (COMPUTER SCIENCE). WORKING WITH A REPUTED MNC AT GURGAON. HE IS HANDSOME AND 177 CMS. TALL. FAMILY ORIGINALLY FROM SRINAGAR (SATHU BAR BAR SHAH), NOW SETTLED IN DELHI. INTERESTED MAY PLEASE GET IN TOUCH WITH US ON vijaykaul622@gmail.com, MOB: 8826008555. 1669-04

SUITABLE MATCH FOR OUR SON BORN 17TH JUNE 1992 AT 04.40 P.M. AT JAMMU, HT. 175 CMS. B.E. (CSE) FROM PUNE UNIVERSITY. WORKING AT AKAMAI TECHNOLOGIES BELLANDUR, BANGALORE AS TECHNICAL SOLUTIONS ENGINEER. INTERESTED MAY CONTACT OVER PH: 09906000155, 09796624631 OR 0191-2583857, EMAIL: chandbakshijammu@gmail.com 1670-04

ALLIANCE INVITED FOR MY SON BORN 20TH OCT 1989 AT 11.20 P.M., JAMMU. HE IS 178 CMS. B.E. KJ SUMAIYA MUMBAI, MBA FROM GREAT LAKES CHENNAI. PRESENTLY SR. MANAGER HDFC BANK, CHENNAI LIKELY TO BE SHIFTED TO MUMBAI. INTERESTED TO CONTACT FOR FAMILY DETAILS AT aruntikku1956@gmail.com, MOB: 9419187530. 1672-04

PARENTS SEEK SOCIALLY AND PROFESSIONALLY COMPARITABLE MATCH FOR THEIR DOCTOR SON WORKING AS MEDICAL OFFICER IN RAJASTHAN HEALTH SERVICES, DOB: 23.11.1988 AT 4.38 P.M. AT SRINAGAR, HT. 182 CMS. QUALI: M.B.B.S. (JAIPUR), SALARY: SEVEN DIGITS. CONTACT FOR RECIPROCAL DETAILS AT govindhari213@gmail.com 1673-04

WANTED SUITABLE MATCH FOR MY SON (SLIGHTLY MANGLIK) BORN ON MAY 1988 AT 6.40 P.M. IN SRINAGAR. HIS HEIGHT IS 165 CMS. HE IS B.E. (CSE). CURRENTLY WORKING AS TECHNICAL LEAD WITH TECH MAHINDRA LIMITED AT BANGALURU. PARENTS SETTLED IN JAMMU. INTERESTED MAY PLEASE CONTACT EMAIL: sumansar7@gmail.com, MOB: 9419208433, 9028018777. 1674-04

WANTED SUITABLE ALLIANCE FOR OUR SON BORN ON 17TH APRIL, 1989 AT SRINAGAR, HT. 175 CMS. HAS DONE INFORMATION TECHNOLOGY, PRESENTLY WORKING WITH SECURELYNKX NETWORKS DELHI AS MANAGER OPERATIONS WITH HANDSOME SALARY. INTERESTED PARENTS MAY CONTACT WITH DETAILS ON MOB: 09419203600, 09796228843. 1675-04

SEEKING A SUITABLE ALLIANCE FOR MY SON BORN ON 6TH JAN, 1987, 3.25 P.M. AT KASHMIR, HT. 175 CMS. B.H.M. FROM PUSA, DELHI & MASTER'S IN HOSPITALITY, TOURISM AND I.B.M. FROM CANADA. PRESENTLY WORKING AT CANADA. INTERESTED MAY PLEASE RESPOND WITH TEKNI & KULAWALI ON EMAIL: kakkamlesh@gmail.com OR THROUGH CELL: +919419119280. 1676-04

WANTED SUITABLE ALLIANCE FOR MY SON BORN 13TH APRIL 1988 AT 0105 HRS. AT SRINAGAR, HT. 170 CMS. BCA, MBA. WORKING AS SENIOR EXECUTIVE OCEAN IMPORT AT HTL LOGISTICS INDIA PVT. LTD., DELHI. INTERESTED MAY

CONTACT PH: 09796480418, 9858274466 OR 0194-2598490, EMAIL: pnraina29@gmail.com 1677-04

SUITABLE ALLIANCE WANTED FOR OUR SON BORN 23RD JUNE 1984 AT 10.55 P.M., SRINAGAR, HT. 177 CMS. B.Sc. ELECTRONICS, LAW GRADUATE (LLB), M.A. IN POLITICAL SCIENCE. WORKING AS GOVT. ADVOCATE IN HIGH COURT, JAMMU. STANDING COUNSEL FOR GOVT. DEPARTMENTS. INTERESTED MAY PLEASE CONTACT "DHARS" RAJAN KUMAR DHAR, MOB: 09419261267, RES.: 0191-2597924, EMAIL: rajankumardhar@gmail.com 1678-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON 19TH OCTOBER 1990 AT 11.43 P.M. AT BHOPAL, HT. 180 CMS. B.E. ELECTRONICS & TELE COMMUNICATION FROM IPS COLLEGE AT INDORE. WORKING AS SOFTWARE CONSULTANT AT CAPGEMINI MUMBAI. INTERESTED MAY PLEASE CONTACT MOB: 9826701087 & 9826037147, EMAIL: sunildullu@gmail.com 1679-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN ON 15.04.1986 AT 19.25 HRS., HT. 178 CMS. AT SRINAGAR. PRESENTLY WORKING AS CO PILOT IN SPICE JET AT DELHI. INTERESTED MAY KINDLY CONTACT EMAIL: rjqazi@gmail.com OR MOB: 9419020053. 1680-04

SUITABLE MATRIMONIAL ALLIANCE INVITED FOR OUR ONLY SON TARUN KOUIL BORN 1ST JULY 1987 AT SRINAGAR, HT. 178 CMS. B.E. (COMPUTER SCIENCE), MBA (HR). PRESENTLY WORKING AS SELF EMPLOYED, OWING HIS OWN FIRM ENTERPRENEURS AT CONTRACTORS AND DEVELOPERS). PARENTS WELL SETTLED AT JAIPUR (FATHER ENGINEER AT DOORDARSHAN JAIPUR / PLEASE CONTACT roopkrishankoul@gmail.com, 09887668707, 09414058886. 1681-04

SEEKING MATRIMONIAL ALLIANCE FOR OUR SON, HT. 175 CMS. (SLIGHTLY MANGLIK), BORN AT 06.30 A.M. ON 18TH JULY 1989 AT SRINAGAR, J&K. DID SCHOOLING FROM CHANDIGARH AND B.E. (CHEM ENGG) FROM INSTITUTE OF CHEMICAL ENGG. & TECH, PANJAB UNIVERSITY, CHANDIGARH. PRESENTLY WORKING WITH PSU AS SR. OFFICER BASED IN MUMBAI, DRAWING A HANDSOME SALARY. THOSE INTERESTED MAY PLEASE CONTACT ON EMAIL: sumasaroop@yahoo.co.in, MOB: 9463101954, 9816686159, 6280004104. 1682-04

WANTED SUITABLE ALLIANCE FOR OUR SON BORN JAN 17, 1986 @ 9.44 A.M. AT SRINAGAR, HT. 177 CMS. BBA, MBA FROM DELHI. CURRENTLY WORKING IN A STAR STATUS EXPORT HOUSE AS ASTT MGR IN DELHI, AFTER WORKING IN IBM AS TL. OWN SFS FLAT IN DELHI. FAMILY FROM MALIK BAGH, HABBAKADAL, SRINAGAR. INTERESTED MAY CONTACT koshurkhandar18@gmail.com, PH: 9953340673. 1683-04

ALLIANCE INVITED FOR OUR SON BORN 07TH JANUARY 1986 (01.16 A.M.) AT JAMMU. HE IS B.E. (INFORMATION TECHNOLOGY) FROM BOMBAY UNIVERSITY. WORKING AS A SAP CONSULTANT AT SAP IRLAND (LEADING GERMAN ERP, SOFTWARE COMPANY) POSTED AT DUBLIN. HANDSOME PACKAGE. INTERESTED MAY CORRESPOND/ CONTACT EMAIL: ashokshali2270@gmail.com, MOB: 07006935317, 9419287551, LL: 01912533004, 9419192488. 1684-04

SUITABLE ALLIANCE INVITED FOR MY SON, BORN 16.02.1987 AT 11.56 A.M. AT JAMMU, HT. 175 CMS. (SLIGHTLY MANGLIK). B.TECH FROM AURANGABAD. PRESENTLY WORKING IN AUCKLAND, NEW ZELAND. THE GIRL SHOULD BE ACADEMICALLY QUALIFIED PREFERABLY B.TECH & GOOD LOOKING. INTERESTED MAY CONTACT BAKAYA, 01202648338 / 07042969793, EMAIL: rainasusheel@yahoo.com 1685-04

LOOKING FOR A SUITABLE WELL EDUCATED GIRL FOR OUR SON BORN 18.09.1988 AT 9 P.M., HT. 172 CMS. B.E. (MECHANICAL), PGDM (FINANCE). WORKING IN A REPUTED FIRM IN GURGAON. FOR TEKNI / KULAWALI, PLEASE CONTACT US ON 9910124669, 9899727655, EMAIL: dr.rajinderjalali@gmail.com 1686-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON 5TH MARCH 1989 AT 3.25 P.M. AT SRINAGAR, HT. 179 CMS. B.E. (HONS) FROM PUNE UNIVERSITY. PRESENTLY WORKING AS CONSULTANT (TECHNOLOGY) IN REPUTED AND LEADING CONSULTANCY COMPANY AT BANGALORE. DRAWING HANDSOME SALARY. INTERESTED MAY PLEASE CONTACT ON MOB: 9419136957, LL: 0191-2502780, EMAIL: rohanikumarbabu@gmail.com 1687-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN ON 24TH SEPTEMBER 1986 AT 17.20 HRS. AT SRINAGAR. DONE HIS ENGINEERING FROM MAHARASHTRA AND CURRENTLY WORKING WITH A REPUTED IT MNC IN GURGAON. HT. 173 CMS., FAIR, ATHELETIC BUILD. FAMILY SETTLED IN DELHI. INTERESTED MAY CONTACT WITH TEKNI AND KULAWALI AT EMAIL: betajikoul1@gmail.com, PH: 9582579501, 8851548575. 1688-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN 9TH SEPTEMBER 1984 AT 8.49 A.M., SRINAGAR, HT. 165 CMS. HE IS B.E. COMPUTER SCIENCE. WORKING IN AN MNC IN GURGAON, HARYANA. CONTACT prannathkaul5@gmail.com, MOB: 9868154367, LL: 0120-2462616. 1689-04

WANTED A BEAUTIFUL, GARGEOUS & SMART BRIDE FOR MY SON BORN ON 21ST OCT 1988 IN SRINAGAR, J&K, TIME: 8.10 P.M., HT. 163 CMS. WORKING IN REPUTED MNC (BHARTI AIRTEL) IN MANESAR, HARYANA AS NETWORK ENGINEER. B.E. IN ELECTRONICS AND COMMUNICATIONS. PLEASE CONTACT AT 9419134436, 9717210885 (WHATSAPP ALSO), 8130921743, EMAIL: vijaykumarkoul743@gmail.com 1690-04

WANTED SUITABLE ALLIANCE FOR OUR SON, MANGLIK, BORN ON 10TH AUGUST 1990, 12.36 A.M. AT DELHI, HT. 179

CMS. B.E., M.B.A., WORKING IN A MULTINATIONAL GLOBAL COMPANY AT DUBAI. INTERESTED MAY CONTACT sanjeev.ganjoo63@gmail.com 1691-04

SUITABLE ALLIANCE FOR MY SON BORN ON 18TH JUNE 1991 AT 14.15 HOURS AT JAMMU, HT. 168 CMS. DID B.A. (HONS) ECONOMICS FROM JAMIA MILLIA UNIVERSITY DELHI, MBA (FINANCE) FROM INDERPRAST UNIVERSITY NEW DELHI. PRESENTLY WORKING AS TREASURY ANALYST IN ASAHI INDIA GLASS LIMITED MUMBAI. INTERESTED MAY KINDLY CONTACT EMAIL: anjalibangroo24@gmail.com, MOB: 9419102583, 9796459796. 1692-04

SUITABLE MATCH FOR OUR SON BORN 1ST APRIL 1990 AT 7.57 A.M. AT JAMMU, HT. 177 CMS. B.TECH (CSE). WORKED PREVIOUSLY WITH CAPGEMINI, NOW WORKING WITH USA BASED MNC AT PUNE AS SENIOR TESTING ENGINEER. INTERESTED MAY CONTACT 9765420818, 9582828161, 9419187132 OR dharsubhash212@gmail.com 1693-04

SEEKING A SUITABLE MATCH FOR MY SON BORN 17 SEP 1990 IN DELHI AT 1549 HOURS, HT. 166 CMS. PRESENTLY WORKING IN HDFC BANK AS MANAGER (BUSINESS) IN HYDERABAD. GRADUATED FROM K.J. SOMAIYA INSTITUTE OF COMMERCE, MUMBAI. MBA FROM ICFAI BUSINESS SCHOOL HYDERABAD. LOOKING FOR A WORKING GIRL. INTERESTED MAY CONTACT 9866277005 / 9966235714, kanwarbadam@yahoo.com 1694-03

SUITABLE ALLIANCE INVITED FOR OUR SON BORN IN SRINAGAR ON 9TH AUGUST 1988, HT. 172 CMS. B.E. FROM V.I.T. PUNE. HE IS PRESENTLY WORKING IN ASAHI INDIA GLASS LTD., PANVEL TALOJA, NAVI MUMBAI. INTERESTED MAY CONTACT ON MOB: 9419108925, 9796415477, 9929596469, LL: 01912553979, EMAIL: vadshikacreations@gmail.com 1695-04

ALLIANCE FOR LIFE PARTNER IS INVITED FOR MY SON BORN JULY 1992, HT. 167 CMS. B.TECH (MECHANICAL0 BROUGHT UP IN NCR, SCHOOLING DPS. WORKING AS SENIOR ENGINEER WITH AN AUTOMOBILE MNC. FAMILY SETTLED IN INDIRAPURAM / NCR. INTERESTED MAY INFORM AT narindarpandita@gmail.com / 9953771960. 1696-04

SEEKING SUITABLE ALLIANCE FOR OUR SON FAIR & 183 CMS. TALL, BORN 10 APRIL 1984 AT 2.04 P.M. IN BANSWARA, RAJASTHAN. DONE B.E. (E&C). WORKING IN US MNC AT BANGALORE. INTERESTED MAY CONTACT ON 9426753017 OR MAIL: bbbhan.2005@gmail.com 1697-04

ALLIANCE INVITED FOR MY SON HT. 160 CMS., BORN DECEMBER 1981 AT SRINAGAR. B.COM WITH COMPUTER HARDWARE AND NETWORKING (DIPLOMA). PRESENTLY WORKING AS ASSISTANT MANAGER IN A FINANCIAL SERVICES COMPANY IN GURGAON. FAMILY SETTLED IN DELHI. CONTACT 9871408958, 9968278433, EMAIL: tejraina48@gmail.com 1698-04

WANTED SUITABLE ALLIANCE FOR MY SON BORN 12TH JULY 1990, 9.22 P.M. AT JAMMU, HT. 182 CMS. B.TECH (ELECTRIC). WORKING AS PROBATIONARY OFFICER WITH NATIONALIZED BANK AT HYDERABAD FOR FURTHER DETAILS. KINDLY CONTACT shibanraja@gmail.com, MOB: 9419120350, 9419175789, LL: 01912538551. 1699-04

SEEKING SUITABLE MATCH FOR OUR SON BORN 17 JAN 1989, AT 9.44 A.M., SRINAGAR, HT. 172 CMS. B.E. (ELTC), CISCO CERTIFIED IN SECURITY/NETWORKING. PRESENTLY WORKING ON SENIOR POSITION WITH HCL TECH NOIDA ON A SEVEN FIGURE ANNUAL PACKAGE. FAMILY SETTLED AT DELHI/NOIDA. INTERESTED KINDLY CONTACT 9990588036, 9818168767, EMAIL: mkkaul2@gmail.com 1700-04

LOOKING FOR SUITABLE MATCH FOR MY SON BORN ON 25TH NOVEMBER, 1982 AT 1.11 P.M. AT ANANTNAG-KASHMIR, HT. 175 CMS. HE IS B.TECH, MBA (HR & SYSTEMS). PRESENTLY POSTED AT GURGAON-HARYANA. INTERESTED MAY PLEASE CONTACT AT 9911385838 OR AT EMAIL: bablibhat62@gmail.com 1701-04

SEEKING SUITABLE MATCH FOR OUR SON BORN 7TH JUNE 1988, 3.41 P.M. SRINAGAR, HT. 172 CMS. B.Sc. BIO TECH (PTU), PGDC IN CLINICAL RESEARCH MED., UNIVERSITY APOLLO HOSPITAL DELHI. PRESENTLY WORKING SR. CLINICAL RESEARCH ASSOCIATE BENGALURU WITH 9 LAC PERKS P.A. INTERESTED MAY KINDLY CONTACT +919419890745, 7889912643, EMAIL: mattookuldeep@gmail.com 1702-04

SUITABLE ALLIANCE INVITED FOR OUR ONLY SON BORN 27TH OCTOBER 1981 AT 1610 HOURS AT SRINAGAR, HT. 157 CMS. B.E. (CSC). WORKING IN MNC PUNE. INTERESTED MAY CONTACT MOB: 9419105774, 7755981158, EMAIL: sraina1970@rediffmail.com 1703-04

ALLIANCE INVITED FOR KASHMIRI BRAHMIN BOY, BORN 01.09.1988 ROORKEE (11.55 P.M.), HT. 177 CMS. B.TECH (CS&E). WORKING FOR INDIAN MNC OF REPUTE (TCS, BOMBAY). PREFD. WORKING GIRL, KUNDLI MATCH MUST. FATHER RETD. SR. GOVT. OFFICER. CONTACT MOB: 9634763250, EMAIL: razdan.ashok.2012@gmail.com 1704-04

SUITABLE ALLIANCE FOR OUR SON BORN AUGUST 1989, 1.10 P.M. IN SRINAGAR, HT. 168 CMS. B.COM (HONS) SRCC DELHI UNIVERSITY, MBA (BANKING) FROM SYMBIOSIS INTERNATIONAL UNIVERSITY, PUNE. CURRENTLY AS DEPUTY MANAGER HDFC LTD. AT NEEMRANA NCR. ORIGINALLY FROM NEW COLONY SOPORE, KASHMIR. FAMILY SETTLED IN NCR. INTERESTED MAY CONTACT 9024816115, 9602070266, EMAIL: kaulramesh2013@gmail.com 1705-04

ALLIANCE INVITED FOR OUR SON BORN ON 11.03.1988 AT 10.10 P.M., SRINAGAR, HT. 175 CMS. BOY HAS DONE B.TECH, COMPUTER SCIENCE, AT SMVDU AND IS WORKING AS SENIOR SOFTWARE DEVELOPER IN MNC AT PUNE. INTERESTED MAY CONTACT ON 9419213390 OR MAIL AT pllabroo@rediffmail.com 1706-04

SUITABLE ALLIANCE INVITED FOR OUR SON B.TECH KURUKSHETRA UNIVERSITY, HT. 179 CMS., BORN JULY 10, 1987 AT 3.15 P.M. AT SRINAGAR, J&K. WORKING FOR A REPUTED COMPANY AT NEW DELHI. PARENTS SETTLED AT UDHAMPUR. INTERESTED MAY CONTACT M.K. MIYA AT 9622220701 OR MAIL AT mkmiya05@gmail.com 1707-04

SUITABLE ALLIANCE INVITED FOR OUR SOB (MANGLIK) BORN ON 13TH MAY 1987, 11.35 A.M. AT SRINAGAR, KASHMIR, HT. 175 CMS. PRESENTLY WORKING IN TATA COMMUNICATIONS LIMITED, NEW DELHI. B.E. (ELECTRONICS & COMMUNICATION ENGINEERING). INTERESTED MAY KINDLY CONTACT ON MOB: 9419363477, 9871567345, 7889968670, EMAIL: pandita1955@gmail.com 1708-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN 12TH FEBRUARY, 1989 AT 6.05 A.M. AT SRINAGAR, HT. 182 CMS. HAS DONE MCA FROM I.P. UNIVERSITY, DELHI. PRESENTLY WORKING IN AT&T AT BENGALURU. INTERESTED MAY CONTACT 9811540205, 9873033086, 9899557157, EMAIL: nirmalkoul12@gmail.com 1709-04

SEEKING SUITABLE ALLIANCE FOR MY SON BORN 25.11.1975 AT SRINAGAR, KASHMIR. DEGREE IN COMPUTER SOFTWARE FROM BANGALORE UNIVERSITY. WORKING AS AREA SALES MANAGER WITH EPSILON HEALTHCARE SOLUTIONS (P) LTD., AND IS DOING HIS OWN BUSINESS. HE IS LEGALLY DIVORCED. INTERESTED MAY KINDLY CONTACT 9717482124, 9055504144. 1710-04

SUITABLE ALLIANCE INVITED FOR MY SON BORN 15TH AUGUST 1990, 1.07 P.M. AT JAMMU, HT. 180 CMS. B.E. COMPUTER ENGINEERING, WORKING IN MNC AT PUNE. INTERESTED MAY CONTACT WITH TEKNI AT shibankk@gmail.com & CONTACT NO. 9419222397, 9796231753. 1711-04

SUITABLE ALLIANCE IS INVITE FOR OUR SON BORN ON 22ND NOV, 1990 AT DELHI, HT. 178 CMS. B.TECH (ELECTRONICS AND INSTRUMENTATION) FROM YMCA, FARIDABAD. PRESENTLY WORKING AS ASSISTANT MANAGER WITH IBAN ILLUMINATION PVT. LTD. AT OKHLA PHASE-II. INTERESTED MAY CONTACT ON EMAIL: ajaybhatt86@gmail.com, TEL: 9811823700, 9891558808. 1712-04

ALLIANCE INVITED FOR OUR ONLY SON BORN 10TH JUNE 1989 AT 01.14 A.M., VERINAG KASHMIR, HT. 170 CMS. B.E. (COMP) FROM LUCKNOW UNIVERSITY. WORKING AS NETWORK ENGINEEER (ICRC NEW DELHI). DRAWING RS. 10 LAKH P.A. + OTHER PERKS. INTERESTED MAY CONTACT A.K. KAUL, PLOT NO. 353/F-3, SHALIMAR GARDEN EXT.-1, SHAHIBABAD, U.P. CONTACT NO. 7289922529, 8527461894, IN JAMMU: 9796045002, 9697971795, EMAIL: koulsandeep007@gmail.com 1713-04

SUITABLE ALLIANCE INVITED FOR OUR SON B.E. (IT), BORN 3RD JUNE 1987 AT 2.40 P.M. AT SRINAGAR. WORKING IN J&K EDUCATION DEPTT. (ATTACHED WITH SECRETARIAT). INTERESTED MAY CONTACT ON rahuldhar87@gmail.com OR CALL ON 9419117545, 9650070024. 1714-04

SUITABLE ALLIANCE INVITED FOR OUR SON BORN 12TH SEPTEMBER 1991 AT 3.05 P.M. AT JAMMU, HT. 172 CMS. MBA I..T. AND BUSINESS ADMINISTRATION FROM SYMBIOSIS, PUNE. WORKING IN I.T. COMPANY AT GHAZIABAD. INTERESTED MAY CONTACT kalpanadhar1@gmail.com, MOB: 9417072131, 9464640074. 1715-04

SUITABLE ALLIANCE INVITED FOR OUR 179 CMS. TALL SON BORN ON 26.04.1986 AT 12.15 P.M. IN SRINAGAR. DONE HIS B.E., MBA AND PURSUING HIS CAREER IN DIGITAL ADVERTISING WITH TOASTER (ADVERTISING DIVISION OF GOGGLES) IN GURGAON WITH A SEVEN FIGURE ANNUAL PACKAGE. PARENTS SETTLED IN CHANDIGARH. FATHER IS A PATHOLOGIST RUNNING HIS OWN CENTRE AND MOTHER IS A RETIRED BANK EMPLOYEE. CONTACT NOS. 9779005155, 9417005155, EMAIL: mujoo.vijay@gmail.com, RESIDENCE: H.NO. 5521, SECTOR-38-WEST, CHANDIGARH-160015, LL: 0172-2685155. 1716-04

WANTED GROOMS

SEEKING A SUITABLE ALLIANCE FOR OUR ONLY DAUGHTER, BORN 29.04.1989 AT 14.51 HRS., SRINAGAR, HT. 176 CMS., FAIR COMPLEXION HAVING ATHLETIC BUILT. B.Sc. IN HOSPITALITY & HOTEL ADMINISTRATION FROM IHM PUSA DELHI. OCLD FROM THE OBEROIS MAIDENS DELHI AND PGDDM FROM IMT GHAZIABAD. PRESENTLY PLACED AS SENIOR MANAGER & PAN INDIA HEAD - TRAININGS IN A HOSPITALITY CHAIN AT DELHI. FOR FURTHER DETAILS MAY CONTACT US ON MOB: 9810457848 OR ASHISH KAUL MOB: 8770861543 OR MAIL US ON anoupam@gmail.com 5531-04

WANTED SUITABLE ALLIANCE FOR OUR DAUGHTER BORN JULY 1980. DONE GRADUATION & DIPLOMA IN SOFTWARE ENGG FROM APTECH. WORKING AS CONSULTANT. INTERESTED MAY CONTACT USHA SARAF, CELL: 9958386838, EMAIL: usha.saraf55@gmail.com 5532-04

DAUGHTER IS BORN IN SEPTEMBER 1991. QUALIFICATION: MASTERS FROM (UCD), IRELAND AND B.E. IN COMPUTER SCIENCE. CURRENTLY WORKING WITH MNC IN PUNE. INTERESTED CAN CONTACT anil.raina@live.com, PH: 9423150539 / 9766600063. 5533-04

UITABLE ALLIANCE IS INVITED FOR OUR PRETTY AND WELL CULTURED DAUGHTER BORN 4TH MAY 1988 AT 23.45 HRS. AT SRINAGAR, HT. 157 CMS. B.E. (BIOTECHNOLOGY) WITH ADVANCED COURSE IN CLINICAL RESEARCH. PRESENTLY WORKING WITH REPUTED HOSPITAL IN DELHI AS CLINICAL RESEARCH COORDINATOR. INTERESTED MAY

PLEASE MAIL TEKNI/BIODATA/KULAWALI AT bvijay591@gmail.com OR CONTACT 09810533203. 5534-04

SEEKING SUITABLE ALLIANCE FOR OUR DAUGHTER BORN ON 25TH DECEMBER, 1989 AT JAMMU, HT. 160 CMS. CONVENT EDUCATED. INTEGRATED FIVE YEARS, BA, LLB (HONS) FROM AMITY UNIVERSITY. WORKING AS TEAM LEAD WITH US BASED LAW FIRM AT HYDERABAD. INTERESTED MAY PLEASE CORRESPOND WITH TEKNI AND BIODATA ON sshishoo12@gmail.com, CONTACT: 9415010817, 9419131513, 9811098005. 5535-04

WANTED A SUITABLE MATCH FOR OUR DAUGHTER BORN ON 05.12.1989 (MANGLIK) AT SRINAGAR, B.TECH (EC) FROM GRAPHIC ERA UNIVERSITY DEHRADUN. CURRENTLY WORKING AS P.O. (SCALE 1) IN HIMACHAL GRAMEEN BANK. INTERESTED (PREFERABLY GOVERNMENT JOB HOLDERS) MAY CONTACT 9622014235, 9897576766, 9412054704 & VIA EMAIL AT piaray58w@gmail.com 5536-04

WANTED SUITABLE AND QUALIFIED MATCH FOR MY DAUGHTER BORN AT 6.07 P.M. ON 5TH JANUARY 1987 IN SRINAGAR, KASHMIR. SHE IS B.E. WITH REGULAR MBA DEGREE AND IS CURRENTLY WORKING AS A SENIOR EXECUTIVE IN A REPUTED COMPANY IN MUMBAI. DRAWING A DECENT SALARY. CONTACT EMAIL: kauls1812@gmail.com, PH: 09953115347. 5537-04

SUITABLE ALLIANCE IS INVITED FOR OUR DAUGHTER FAIR, PLEASING PERSONALITY, BORN JUNE 1990 (SLIGHTLY MANGLIK) AT JAMMU, HT. 152 CMS. CONVENT EDUCATED, B.E. COMPUTER SCIENCES FROM MITCOE, PUNE. PRESENTLY WORKING WITH A REPUTED MNC AT BANGALORE. CONTACT +919419120048, EMAIL: autar2424@gmail.com 5538-04

ALLIANCE INVITED FOR DAUGHTER, DOB: 26TH FEB 1992 AT 13.35.00 HOURS, ZORDIAC SIGN: SCORPIO, HT. 156 CMS. BDS (JAMMU UNIVERSITY), PURSUING MDS (ENDODONTICS AND CONSERVATIVES). INTERESTED MAY CONTACT MOB: 9419335199, 7006672219. 5539-04

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER BORN 15TH DEC 1988 AT SRINAGAR, HT. 162 CMS. DONE POST GRADUATION IN GRAPHIC DESIGNING. WORKING AS UX/UI DESIGNER IN MNC AT PUNE. INTERESTED ARE REQUESTED TO CONTACT 9417233213 OR 9815799889, EMAIL: khanderdhar@gmail.com 5540-04

SUITABLE MATCH WANTED FOR MY DAUGHTER BORN ON 24TH UNE 1986 AT 8.40 A.M. AT MODINAGAR (U.P.), HT. 168 CMS. B.TECH (IT). WORKING WELL KNOWN MNC AT GURGAON WITH SEVEN FIGURES SALARY. PLEASE MAIL PHOTO, TEKNI, KULAWALI WITH BIODATA AT kaul.ramesh@rediffmail.com, MOB: 09810236166. 5541-04

SUITABLE ALLIANCE IS INVITED FOR OUR DAUGHTER BORN 12.02.1990 AT 7.15 A.M., SRINAGAR, HT. 165 CMS. B.TECH, WORKING IN WELL REPUTED COMPANY IN NOIDA. EARNING HANDSOME SALARY. THOSE INTERESTED MAY CONTACT ON PH: 7503343699 OR 01204300453, EMAIL: shiban.k.tiku@gmail.com 5542-04

WE ARE SEEKING A SUITABLE ALLIANCE FOR OUR DAUGHTER BORN IN MARCH 1990. SHE IS FAIR, GOOD NATURED & WELL CULTURED. HER CURRENT PROFESSION IS BASED OUT IN USA. WE ARE SEEKING PREFERENCE IN USA. OTHER DETAILS CAN BE FURNISHED AS REQUIRED. YOU MAY CONTACT US ON 9419125020, 9796138003 (R.L. BHAT), EMAIL: bhatrattan1961@gmail.com 5543-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN ON 8TH MAY, 1988 AT 00.10 HRS. IN JAMMU, HT. 153 CMS. BBM FROM BANGALORE AND MBA (HR) FROM GURGAON. WORKING WITH REPUTED COMPANY AT JAIPUR. PLEASE CONTACT WITH TEKNI & BIODATA AT EMAIL: umeshmisri57@gmail.com, MOB: 9872807313 / 9876607313. 5544-04

ALLIANCE INVITED FOR OUR DAUGHTER (MANGLIK) BORN 30TH JULY 1988, SRINAGAR AT 7.52 A.M., HT. 159 CMS. M.E. COMPUTER SCIENCE (K.G. SOMAIYA MUMBAI UNIVERSITY). WORKING AS ASSISTANT PROFESSOR AT DON BOSCO INSTITUTE OF TECHNOLOGY, MUMBAI. INTERESTED MAY CONTACT WITH TEKNI/KULAWALI AT EMAIL: vinodkaull123@gmail.com, MOB: 08717070100 / 09419134694. 5545-04

SUITABLE ALLIANCE IS INVITED FOR OUR BEAUTIFUL FAIR COMPLEXION & WELL CULTURED DAUGHTER, HT. 167 CMS., BORN 13TH MAY 1990 AT JAMMU AT 00.32 HRS. BROUGHT UP AND EDUCATED IN HARYANA AND ORIGINALLY FROM DISTRICT ANANTNAG, J&K. SHE HAS MINOR PROBLEM IN RIGHT EYE BY BIRTH. COMPLETED M.TECH FROM YMCA FARIDABAD IN COMPUTER SCIENCE. PRESENTLY WORKING WITH A NATIONALISED BANK. INTERESTED MAY CONTACT WITH TEKNI AND KULAWALI ON EMAIL: bakhshi.dalip12@gmail.com, MOB: 9416258409, 9416296133. 5546-04

LOOKING FOR A SUITABLE ALLIANCE FOR MY DAUGHTER BORN ON 27 JULY, 1987, 3.57 A.M. AT SRINAGAR, HT. 160 CMS. SHE HAS COMPLETED MCA FROM JAMMU UNIVERSITY AND WORKING AS A LECTURER IN IB SCHOOL AT PUNE. INTERESTED MAY CONTACT ON mkaima52@gmail.com, MOB: 9168040077 / 7507828814. 5547-04

SUITABLE MATCH INVITED FROM DECENT FAMILIES FOR A GOOD LOOKING, CULTURED DAUGHTER, 5TH JANUARY 1991 BORN AT 10.22 MORNING. B.TECH, PGPM, WORKING WITH A MULTINATIONAL COMPANY IN GURGAON. FAMILY SETTLED AT GURGAON. INTERESTED FAMILIES MAY CONTACT WITH TEKNI, BIODATA OF BOY AND KULAWALI AT tkkaul@hotmail.com, MOB: +91-9899194242. 5548-04

SUITABLE ALLIANCE IS INVITED FOR MY DAUGHTER BORN 26 DEC 1987, 1.30 P.M. AT SRINAGAR, J&K. SHE IS MBA (HR) FROM SYMBIOSIS INSTITUTE OF BUSINESS MANAGEMENT (SIBM) PUNE REGULAR BATCH 2013-2015 & B.TECH ELECTRONICS AND TELECOMMUNICATION. SLIGHTLY MANGLIK, SHE IS PRESENTLY WORKING WITH A REPUTED BANK AT DELHI. DRAWING AN ATTRACTIVE SEVEN FIGURE PACKAGE. PARENTS OF BOYS PREFERABLY WITH EQUIVALENT QUALIFICATION FROM REGULAR INSTITUTES AND WELL PLACED IN INDIA MAY CONTACT WITH TEKNI AND KULAWALI ON MOB: 8860136596 OR MAIL ON bansilanger53@gmail.com 5549-04

SUITABLE ALLIANCE INVITED FOR OUR MEDICO DAUGHTER, BORN IN MARCH 1989, HT. 162 CMS. STUDIED MBBS FROM GOVT. MEDICAL COLLEGE KARNATAKA. PRESENTLY WORKING IN A REPUTED HOSPITAL AT BANGALORE. INTERESTED MAY PLEASE SEND TEKNI & KULAWALI TO matrimonykauls@gmail.com OR CONTACT 09886305703. 5550-04

LOOKING FOR A SUITABLE MATCH FOR OUR DAUGHTER BORN ON 19.09.1991, 9.18 A.M., JAMMU. B.TECH (IT), USIT, IPU, DELHI. WORKING IN DELOITE GURGAON. INTERESTED MAY PLEASE CONTACT zutshisunil58@gmail.com OR 9911145787, 9868028610, 011-27883319. 5551-04

WE ARE LOOKING A KASHMIRI BOY FOR OUR DEAR DAUGHTER WHOSE DETAILS IS AS MENTIONED DOB: 18 AUG 1985, HT. 160 CMS., PLACE OF BIRTH: NEW DELHI. WORKING AS A MANAGER IN TIMES OF INDIA GROUP. INTERESTED MAY SEND TEKNI & KULAWALI ON EMAIL: surinderkaulsunny@gmail.com, PH: 8130191828, 9891110806, 7832913036. 5552-04

WANTED A SUITABLE MATCH FOR MY DAUGHTER (NON-KARKUN), BORN ON 22.03.1986 AT 3.24 P.M. IN BARAMULLA, KASHMIR, HT. 170 CMS. B.E. COMPUTER SCIENCE FROM MUMBAI UNIVERSITY. CURRENTLY WORKING WITH MNC AT GURGAON. PARENTS ARE SETTLED IN JAMMU. INTERESTED MAY CORRESPOND WITH TEKNI/BIODATA TO B.L. SHARMA (FATHER) AT blsharma593@gmail.com OR CALL AT -09419120429 / 0191-2555447. 5553-04

WELL PLACED DECENT MATCH INVITED FOR DAUGHTER, BA, LLM, UNION OF INDIA PANEL FEB. 20, 1985, 15.25 HRS., CHANDIGARH, 164 CMS. SEND KUNDLI, BIODATA, PHOTOGRAPH AT nife34@rediffmail.com, 9417002343. 5554-04

ALLIANCE INVITED FOR MY DAUGHTER BORN 21OCT. 1985 AT SRINAGAR, HT. 162 CMS. B.E. (IT) FROM PUNE UNIVERSITY. PRESENTLY WORKING IN BANGALORE AS TEAM LEADER IN MICROSOFT. INTERESTED MAY CONTACT A.K. SAHIB, J.K. COLONY PALOURA TOP, JAMMU. MOB: 9419114228, 9797568510, 9018535464, LL: 0191-2592842 OR EMAIL AT avtar.sahib1956@gmail.com 5555-04

SUITABLE ALLIANCE INVITED FOR OUR WELL CULTURED DAUGHTER, HT. 160 CMS., BORN 24TH DECEMBER 1987, 11.15 A.M., NON-MANGLIK, AT SRINAGAR. BACHELOR OF PHYSIOTHERAPY. PRESENTLY WORKING IN MNC AT NOIDA. EMAIL: ashokkaul51@gmail.com, blbhatt123@gmail.com, MOB: 9717788911 OR 9810037744. 5556-04

SEEKING ALLIANCE FOR DAUGHTER BORN 9TH JAN 1989 AT MUMBAI, HT. 160 CMS. B.E. (MUMBAI UNIV) & MBA (SYMBIOSIS). WORKING AS CONSULTANT IN A MULTINATIONAL CONSULTING COMPANY AT HYDERABAD. INTERESTED MAY CONTACT WITH TEKNI & KULAWALI ON kher.ravinder@gmail.com OR CONTACT 9642016655 / 9619606410. 5557-04

WANTED A SUITABLE ALLIANCE FOR MY DAUGHTER BORN 5TH AUG, 1982 AT 12.35 A.M. (NIGHT) AT SRINAGAR, KASHMIR, HT. 152 CMS. B.E. (E & TELE) FROM MUMBAI UNIVERSITY & WORKING AT MUMBAI IN ONE OF THE REPUTED CONCERN. THOSE INTERESTED MAY KINDLY SEND TEKNI & KULAWALI OF THE BOY ON EMAIL: rahul_kachroo@yahoo.com, MOB: 9818214055. 5558-04

SEEKING SUITABLE ALLIANCE FOR OUR DAUGHTER BORN 25.07.1990 AT 1653 HOURS (DELHI), (GOTRA - DATTATREYA). FAMILY SETTLED IN DELHI FOR LAST 50 YEARS, HT. 169 CMS. SHE HAS DONE B.TECH (C/S) FROM UPTECH UNIVERSITY AND MBA (MARKETING) FROM JAMIA. CURRENTLY WORKING WITH A REPUTED FMCG. IF INTERESTED PLEASE REVERT WITH TEKNI AND KULAWALI ON kashmiri87131@gmail.com, MOB: 9811336572. 5559-04

SUITABLY QUALIFIED ALLIANCE REQUIRED FOR OUR CONVENT EDUCATED, GOOD LOOKING DAUGHTER, BORN 16 MAY 1987, 0935 A.M. IN MUMBAI, HT. 163 CMS. MBBS, MD (PATHOLOGY), LHMC, DELHI. PRESENTLY EMPLOYED IN KEM HOSPITAL, PUNE. FAMILY IS SETTLED IN PUNE. FATHER RETIRED AIR FORCE OFFICER. PRESENTLY WORKING AS COMMERCIAL PILOT. PLEASE CONTACT WITH BIODATA, anjanadhar7@gmail.com, 8600993317, 8600993053. 5560-04

SUITABLE ALLIANCE INVITED FOR OUR ONLY DAUGHTER BORN 20.02.1988 AT SRINAGAR, HT. 162 CMS. BACHELORS DEGREE IN PHYSIOTHERAPY FROM GOVERNMENT MEDICAL COLLEGE JAMMU. MASTERS DEGREE IN HEALTH ADMINISTRATION FROM TATA INSTITUTE OF SOCIAL SCIENCES (TISS) MUMBAI. PREVIOUSLY WORKED AS BUSINESS ANALYST AT NAPIER HEALTH CARE SOLUTIONS PVT. LTD. HYDERABAD. PRESENTLY WORKING AS BUSINESS ANALYST AT COTIVITI PVT. LTD. HYDERABAD. PARENTS SETTLED AT JAMMU. INTERESTED MAY CONTACT WITH KULAWALI AND TEKNI AT 9419183003, EMAIL AT ashoksantosh57@gmail.com 5561-04

WANTED SUITABLE MATCH FOR MY DAUGHTER BORN 27.08.1988, SRINAGAR AT 10.35 A.M., HT. 167 CMS. B.E. (EE), MBA (FINANCE). PRESENTLY WORKING IN PUNE. CONTACT trilokshah_love@yahoo.com, 7006498073 / 9596735647. 5562-04

SUITABLE ALLIANCE IS INVITED FOR MY DAUGHTER JAMMU BORN ON 17TH MAY 1990 AT 1145 HRS. SHE IS 165 CMS. TALL AND HAS DONE B.Sc. BIO-TECHNOLOGY AND MBA (HR) FROM PUNE UNIVERSITY. SHE IS WORKING AS HR & ADMN OFFICER IN A COMPANY AT PUNE. INTERESTED MAY SEND TEKNI & KULAWALI ON skoul963@gmail.com, CONTACT NO. 07006778870. 5563-04

SUITABLE ALLIANCE IS INVITED FOR MY DAUGHTER SRINAGAR BORN ON 26TH SEPTEMBER 1985 AT 1028 HRS. SHE IS 162 CMS. TALL AND HAS DONE B.E. (IT). SHE IS WORKING IN MNC AT PUNE WHEREIN SHE CAN BE TRANSFERRED TO GURGAON IF DESIRED. INTERESTED MAY SEND TEKNI & KULAWALI ON sk150j@gmail.com, CONTACT NO. 07006778870. 5564-04

ALLIANCE INVITED FOR OUR DAUGHTER, BORN 30.11.1992 AT 3.42 A.M. IN MUMBAI, HT. 164 CMS. B.E. (COMP. ENGINEERING - GUJARAT UNIV.), P.G. (ANIMATION - GUJARAT UNIV.). PRESENTLY WORKING IN AN INTERNATLONALLY REPUTED NOIDA BASED COMPANY AS AN ANIMATOR. PARENTS BASED AT BARODA. INTERESTED MAY RESPOND WITH TEKNI AND BIODATA TO susheel819@yahoo.com, MOB: +91-9898046098 / 9898086097. 5565-04

SEEKING A SUITABLE MATCH (SETTLED/WORKING IN US) FOR OUR DAUGHTER BORN ON 16TH APRIL 1988, 7.45 P.M. AT SRINAGAR, 164 CMS. TALL. B.TECH. BIOTECHNOLOGY FROM UPTECH AND MS BIOTECHNOLOGY FROM ST JOHN'S UNIVERSITY, NEW YORK, USA. CURRENTLY WORKING IN REPUTED MNC IN USA ON H1B VISA. INTERESTED MAY KINDLY RESPOND WITH TEKNI AND KULAWALI AT roopkd@rediffmail.com, MOB: 9350931004/9213618345. 5566-04

ALLIANCE INVITED FOR OUR DAUGHTER (MSC FOOD TECH). WORKING AS REMOTE TECH. ENGINEER AT GURUGRAM, BORN ON OCT 12, 1991, 3.44 P.M. AT JAMMU, HT. 157 CMS. INTERESTED MAY CONTACT WITH TEKNI/ KULAWALI AT meenudkaul@gmail.com,9419795498. 5567-04

WANTED A SUITABLE MATCH FOR OUR DAUGHTER BORN ON 01.12.1987, 2.40 A.M. AT SRINAGAR, HT. 155 CMS. PRESENTLY WORKING AT WILLIAM E CONNOR AS MERCHANDISER. INTERESTED MAY CONTACT MOB: 9419286050, 7780802480, 9419283991, 0191-2593467, ALSO EMAIL US ON tejganjoo60@gmail.com 5568-04

WANTED SUITABLE MATCH FOR MY DAUGHTER (NON- KARKUN), BORN 20.09.1989, 2.17 P.M. AT ANANTNAG, KASHMIR, HT. 165 CMS. MCA FROM INDERPRASTH UNIVERSITY, NEW DELHI. PRESENTLY WORKING IN MNC AT GURGAON (HR). INTERESTED MAY PLEASE CONTACT WITH TEKNI/KULAWALI ON MOB: 9419143636 / 9149520538. 5569-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN ON 11.04.1987 AT 5.50 P.M. AT SRINAGAR, KASHMIR, HT. 160 CMS. B.E. IN COMPUTER ENGINEERING FROM PUNE UNIVERSITY. PRESENTLY WORKING IN TECH. MAHINDRA PUNE AS SOFTWARE ENGINEER (TEAM LEADER). INTERESTED MAY CONTACT WITH TEKNI AND KULAWALI ON EMAIL: sushantjalali.2@gmail.com OR kuldeepjalali@gmail.com, MOB: 9419133403, 9419291311 OR 9419196549, LL: 01912530993. 5570-04

SEEKING A SUITABLE MATCH FOR OUR JANAURY 1989 BORN DAUGHTER, HT. 160 CMS. PLEASING PERSONALITY. BDS, MBA (HOSPITAL MANAGEMENT). WORKING AS EXECUTIVE, OPERATIONS IN A LEADING INDIAN CHAIN OF HOSPITALS. FAMILY ORIGINALLY FROM SRINAGAR, CURRENTLY JAMMU BASED. INTERESTED MAY CONTACT WITH TEKNI AND KULAWALI AT ajaykkoul@gmail.com, CONTACT NO. 09419194906. 5571-04

SUITABLE ALLIANCE IS INVITED FOR OUR DAUGHTER BORN ON 11.10.1988 AT 11 A.M. AT MARTAND MATTAN, ANANTNAG, HT. 167 CMS. B.TECH FROM YMCA, FARIDABAD. WORKING IN MNC (ROBERT BOSCH BANGALORE). INTERESTED MAY CONTACT WITH BIODATA AND TEKNI AT akkachroo62@gmail.com, MOB: 9419213519, 7780898660. 5572-04

LOOKING FOR A SUITABLE MATCH FOR OUR DAUGHTER BORN ON 09.02.1993, 9.31 P.M. IN JAMMU, J&K. B.TECH (IT) MUMBAI. M.S. (C.SC) (ALBANY USA). WORKING AS SYSTEM ANALYST SWIFT VIRGINIA (USA). INTERESTED MAY PLEASE CONTACT AT letustalk05@gmail.com OR 7006080386. 5573-04

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER (MANGLIK) BORN ON 03.12.1990, 8.7 A.M. AT JAMMU, HT. 158.5 CMS. MASTER OF FINANCE (MFC) DELHI UNIVERSITY, MA ECONOMIC (PU), B.COM (HONOURS) PU. AT PRESENT WORKING AS ANALYST AT BANGALORE. INTERESTED MAY SEND TEKNI AND KULAWALI ON EMAIL: deambi.eisha@gmail.com, MOB: 9417556178, 9582546099. 5574-04

SEARCHING SUITABLE MATCH FOR OUR MEDICO DAUGHTER BORN ON 11TH MARCH 1990 AT JAMMU, TIME: 11.40 A.M. SHE IS PRESENTLY IN THE FINAL YEAR OF MD/ MS OPHTHALMOLOGY. MATCH FROM MEDICAL PROFESSION WILL BE PREFERRED, HOWEVER WE ARE ALSO OPEN TO OTHER PROFESSIONS WITH SUITABLE MATCHING PROFESSION & QUALIFICATION. INTERESTED MAY PLEASE CONTACT ON EMAIL: ranjankdhar@gmail.com, MOB: 9868547501, 9412218758, 9868649788. 5575-04

SUITABLE ALLIANCE SOUGHT FOR OUR DAUGHTER BORN 16 NOVEMBER 1991, HT. 165 CMS. B.TECH CSE, IN SERVICE PURSUING MBA (ISB-HYDERABAD). WORKING AS ASSOCIATE CONSULTANT WITH US-BASED MNC GURGAON. DRAWING SEVEN DIGIT ANNUAL SALARY. FAMILY FROM KARAN NAGAR, SRINAGAR, SETTLED AT JAMMU/GURGAON. INTERESTED PARENTS MAY PLEASE SEND TEKNI, KULAWALI AT dhargirja58@gmail.com OR CONTACT 09419195479, 09419285447, 01912573522. 5576-04

SUITABLE ALLIANCE FOR OUR DAUGHTER BORN ON 3RD MARCH 1989 AT 1.15 P.M., SRINAGAR, HT. 158 CMS. PRESENTLY WORKING AS B.R. EXECUTIVE FOR SBI CARD JAMMU. PREVIOUSLY WORKED AS ASSOCIATE SALES MANAGER IN DHLF PRAMERICA LIFE INSURANCE COMPANY LTD. AT JAMMU. SHE HAS DONE THREE YEAR DIPLOMA IN GARMENTS & ISDT IN COMPUTERS. INTERESTED MAY CORRESPOND WITH TEKNI-BIODATA AT fotedarml@gmail.com, MOB: 8825065500, 9419120204. 5577-04

WANTED A SUITABLE GROOM FOR MY DAUGHTER BORN ON 14 DECEMBER 1985, TIME: 10.11 A.M. IN KASHMIR, HT. 155 CMS. COMPLEXION FAIR. DIPLOMA IN TOUR & TRAVELS (AMADEUS). WORKING AS A SENIOR TELECALLER IN M/N COMPANY LBF, MOTI NAGAR, NEW DELHI. SHE HAS ALSO DONE DIPLOMA IN NUMEROLOGY AND TAROT READING. EMAIL: rkraina315@gmail.com / veenaraina1966@gmail.com, MOB: 9953511051, 8700520211. 5578-04

LOOKING FOR A MATCH FOR MY DAUGHTER BORN 28TH APRIL 1985 AT 1.10 A.M. AT SRINAGAR, HT. 165 CMS. SCHOOLING AT DELHI FROM DPS, GRADUATION FROM MIRANDA HOUSE, DU, PGDM FROM INDIAN INSTITUTE OF MASS COMMUNICATION, DELHI, A NATIONAL INSTITUTE UNDER GOI. PRESENTLY WORKING IN GURGAON. MAY CONTACT AT inderkmunshi@gmail.com / 9810185113. 5579-04

DELHI BASED KP FAMILY INVITES SUITABLE ALLIANCE FOR THEIR DAUGHTER BORN ON 1ST SEPT 1987 IN NEW DELHI, 12.20 A.M. (MID NIGHT). BBA FROM GGSIP UNIVERSITY, DELHI. PGDBA (MBA) FROM SYMBIOSIS, PUNE. WORKING WITH HDFC BANK AS ASSISTANT MANAGER IN NEW DELHI. INTERESTED MAY CONTACT WITH TEKNI & BIODATA ON EMAIL: dharneelratan@yahoo.co.in / usha_dhar@ymail.com, MOB: 9313101702, 8130176271, LL: 011-27393210. 5580-04

SUITABLE ALLIANCE SOUGHT FOR MY DAUGHTER BORN 02.08.1991 AT 23.40 HRS., JAMMU, HT. 164 CMS. B.COM AND MASTERS IN PERSONNEL MANAGEMENT. WORKING WITH MNC AT PUNE. INTERESTED MAY CONTACT WITH TEKNI AND KULAWALI AT 9417250175 OR vinodji1964@gmail.com 5581-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER, HT. 167 CMS., BORN ON 8TH OCTOBER, 1985 (03.35 P.M.) AT SRINAGAR. MBA & B.E. FROM MUMBAI UNIVERSITY. CURRENTLY WORKING AS SENIOR RESEARCH MANAGER FOR A LEADING MARKET RESEARCH COMPANY IN MUMBAI. INTERESTED MAY CONTACT WITH TEKNI AND BIODATA AT pmagazine21@gmail.com OR MOB: 09015845075. 5582-04

SEEKING A SUITABLE ALLIANCE FOR OUR PRETTY DAUGHTER WHO IS GOOD BLEND OF MODERNITY AND TRADITIONS. BORN 1989, HT. 162 CMS. POST GRADUATION IN BROADCAST JOURNALISM FROM INDIAN INSTITUTE OF JOURNALISM & NEW MEDIA BANGALORE. CURRENTLY WORKING IN CALCUTTA. CONTACT 919419271704, EMAIL: vatikakaul2689@gmail.com 5583-04

GROOM FOR DEC 1988 BORN WORKING IN PSU BANK IN DELHI AS SCALE-2 OFFICER. KINDLY CONTACT ON EMAIL: shaktiprakashbhatt@yahoomail.com, MOB: 8617293562 / 9830142739. 5584-04

LOOKING FOR A SUITABLE MATCH FOR OUR DAUGHTER BORN ON 4 DEC. 1989, 04.30 A.M. SRINAGAR, HT. 162 CMS. B.E. (ELECTRONICS) FROM PUNE UNIVERSITY. PRESENTLY WORKING AS SENIOR SOFTWARE ENGINEER WITH US BASED COMPANY IN PUNE. INTERESTED PARENTS MAY CORRESPOND WITH TEKNI & KULAWALI AT EMAIL: anilkaul58@rediffmail.com, CONTACT: 09858602607, 09419261770. 5585-04

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER BORN 20TH JUNE 1988, 13.28 HOURS (1.28 P.M.) AT SRINAGAR (KMR), HT. 160 CMS. M.P.T. FROM RAJIV GANDHI UNIVERSITY. WORKING IN BANGALORE. CORRESPONDENCE FOR TEKNI AND KULAWALI TO RAVI QAZI, 4/24 PANDOKA COLONY, PALOURA, JAMMU-181121 (J&K). MOB: 9419020053, EMAIL: rjqazi@gmail.com 5586-04

WANTED SUITABLE WELL QUALIFIED MATCH FOR OUR DAUGHTER, BORN 20TH OCT 1990, 4.50 A.M. AT JAMMU, HT. 164 CMS. PRESENTLY WORKING AS PERMANENT GOVERNMENT DENTAL SURGEON IN UTTARAKHAND. FAMILY SETTLED IN DELHI. INTERESTED KINDLY MAIL US ON saikripa.1957@gmail.com 5587-04

SEEKING AN ALLIANCE FOR MY DAUGHTER, HT. 157 CMS., BORN AT JAMMU ON 24TH JANUARY 1991 AT 11.00 A.M. PRESENTLY AT BANGALORE. WORKING AS A LEAD ENGINEER IN R&D BASED COMPANY, DRAWING 15 LACS PER ANNUM. PLEASE CONTACT AT MOB: +919419255665 OR MAIL AT krishenbhat@gmail.com 5588-04

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER BORN 30.04.1991 AT 4.57 P.M., JAMMU, HT. 175 CMS. B.TECH KURUKSHETRA UNIVERSITY. WORKING IN HCL. INTERESTED MAY SEND TEKNI, BIODATA ON EMAIL: sanupama66@gmail.com, CONTACT NO. 9419116690.

9419184291 / S.K. BAZAZ, 3/38, PAMPOSH COLONY, JANIPUR, JAMMU. 5589-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN 24 MARCH 1991 AT 10.20 A.M. IN DELHI, HT. 170 CMS. SHE IS BBA FROM BANASTHALI, MBA AND PGDM FROM NDIM. PRESENTLY WORKING AS HR CONSULTANT. INTERESTED MAY PLEASE SEND TEKNI AND KULAWALI ON EMAIL: anjalikaul87@gmail.com, MOB: 9582143453, 9999956910. 5590-04

SUITABLE ALLIANCE IS INVITED FOR OUR PRETTY & WELL CULTURED EDUCATED DAUGHTER BORN IN KANPUR (U.P.) ON FRIDAY THE 11TH SEPTEMBER, 1987 AT 1205 HRS. HAD DONE M.S. & PhD FROM UNIVERSITY OF HOUSTON (TEX.), USA & IS WORKING WITH A TOP PHARMACEUTICAL RESEARCH COMPANY IN FOSTER CITY, CALIFORNIA. WE ARE SEEKING A MATCH FROM BOYS ON H-1 B VISA OR SETTLED IN US PREFERABLY / OR PLACED IN CANADA, FRANCE. INTERESTED PARENTS MAY PLEASE CONTACT ON TEL: 09936861881, 09554806060, 09918157521, EMAIL: jk.kachru@gmail.com 5591-04

SUITABLE ALLIANCE FOR MY DAUGHTER BORN 06.05.1989 AT DELHI AT 2.40 P.M., HT. 169 CMS. 12TH PASS BASIC COMPUTER COURSE OF 2 YEARS AT DELHI. PREVIOUSLY WORKED IN AN MNC AT GURGAON. KINDLY CALL US ON MOB: 8010309936, 9868899550. 5592-04

DELHI BASED FAMILY LOOKING FOR A PROFESSIONALLY QUALIFIED ALLIANCE FOR OUR ONLY DAUGHTER BORN ON 14TH SEPTEMBER 1989 AT SRINAGAR, 9.17 A.M., HT. 162 CMS. B.E. COMPUTER SCIENCE FROM VTU BELGAUM KARNATAKA. WORKING AS DEPUTY MANAGER IN LARGETST PSU BANK IN INDIA. PRESENTLY POSTED IN MAHARASHTRA ZONE. KINDLY CONTACT ON avns2017@gmail.com WITH BIODATA AND TEKNI. MOB: 8178633022, 09980417899. 5593-04

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER BORN AT 1.35 P.M. ON 23RD OF AUGUST 1989 AT ANANTNAG, KASHMIR, HT. 171 CMS. B.E. COMPUTER SCIENCE FROM NAGPUR UNIVERSITY. PRESENTLY WORKING AS SR. SYSTEM ENGINEER, WITH TETRA PACK AT PUNE. INTERESTED ARE REQUESTED TO CONTACT 9796223933, 7889803545 & 9469478036 AND SEND TEKNI/KULAWALI AT EMAIL: kksaraf56@gmail.com 5594-04

SUITABLE ALLIANCE INVITED FOR OUR ONLY DAUGHTER BORN 24.04.1989 AT JAMMU, HT. 177 CMS. BACHELOR'S AND MASTER'S IN PSYCHOLOGY FROM DELHI UNIVERSITY. M.PHIL IN DRUG ADDICTION FROM WELTEC, AUCKLAND, NEW ZEALAND. PREVIOUSLY WORKED AS PSYCHOLOGIST AT AUCKLAND DISTRICT SCHOOL. PRESENTLY WORKING AT CONVENT SR. SEC. SCHOOL IN NEW DELHI AS STUDENT COUNSELLOR. INTERESTED MAY CONTACT WITH KULAWALI AND TEKNI AT avtarkrishandhar1956@gmail.com, MOB: 8178947506, 9711895879. 5595-04

WANTED A SUITABLE MATCH FOR OUR CONVENT EDUCATED DAUGHTER, B.TECH + MBA FROM NARSEE MONJEE INSTITUTE OF MANAGEMENT STUDIES, MUMBAI. BORN 21.10.1988 AT 1.18 P.M., DELHI, HT. 165 CMS. WORKING IN ICICI BANK MUMBAI AS SENIOR MANAGER (M2), PACKAGE 17 LAKHS P.A. FAMILY DELHI BASED. CONTACT cpbhan19@gmail.com, MOB: 9810173532. 5596-04

SEEKING A SUITABLE ALLIANCE FOR OUR DAUGHTER (SLIGHTLY MANGLIK), HT. 162 CMS., BORN ON 10TH JULY 1987 AT 8.29 P.M. IN SRINAGAR. SHE HAS COMPLETED B.E. IN COMPUTER SCIENCE FROM DUBAI AND M.Sc. IN INFORMATION MANAGEMENT FROM NEW YORK, US. 4 YEARS WORK EXPERIENCE IN US & MIDDLE EAST AS IT ANALYST. CURRENTLY IN UK FOR A SPECIALIZATION. INTERESTED MAY KINDLY RESPOND WITH TEKNI AND BIODATA ON EMAIL: sai1431016@gmail.com, PH: +971563821991. 5597-04

SUITABLE ALLIANCE IS REQD. FOR OUR DAUGHTER, DOB: 27 OCT, 1987 AT 9.00 P.M. AT KASHMIR, HT. 173 CMS. B.Sc. FROM JAMMU UNIVERSITY AND MBA FROM PUNE UNIVERSITY. PRESENTLY WORKING AS HR MANAGER AT PUNE. INTERESTED MAY CONTACT MOB: 9419516871 OR 9419103856, EMAIL: ashokkbhat5@gmail.com 5598-04

SEEKING SUITABLE ALLIANCE FOR OUR DAUGHTER BORN ON 29TH OF MARCH 1988 AT 9.15 A.M. AT SRINAGAR, HT. 165 CMS. PRESENTLY WORKING AS SENIOR SOFTWARE ENGINEER IN MNC XAVIENT TECHNOLOGIES PVT. LTD., NOIDA. PREVIOUSLY WORKED ON THE SAME POST IN COGNIZENT PUNE. INTERESTED MAY CONTACT ON EMAIL: amrishkoul@gmail.com, MOB: 09419206619, +918285167308, +919999575515. 5599-04

WANTE SUITABLE MATCH FOR OUR DAUGHTER BORN 12TH OCT, 1988 AT 6.16 A.M. AT BARAMULLA, KASHMIR, HT. 160 CMS. MBA (MDI GURGAON) AFTER QUALIFYING CAT AND B.TECH FROM FATHER ANGEL VASHI MUMBAI. WORKING IN FLIPKART BANGALORE AS MANAGER. INTERESTED MAY SEND TEKNI AND BIODATA AT tejkrishantikoo@gmail.com OR MOB: 9999097047. 5600-04

WANTED A SUITABLE MATCH FOR OUR DAUGHTER BORN 11 JUNE 1989, 1.30 P.M. AT SRINAGAR (J&K), HT. 165 CMS., RASHI-LEO, COMPLETING Ph.D BIOTECHNOLOGY THIS YEAR. SEND TEKNI/BIODATA ON EMAIL: rk1960gnr@gmail.com, MOB: 9596669093. 5601-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN 25TH FEBRUARY 1988 AT SRINAGAR, HT. 165 CMS. B.E. ELECTRONICS, MUMBAI UNIVERSITY WITH DISTINCTION, MS FROM STATE UNIVERSITY NEW YORK. PRESENTLY WORKING AS SOFTWARE ENGINEER IN MAJOR COMPANY AT CALFORNIA. BOY SHOULD BE PREFERABLY FROM USA/ CANADA. INTERESTED MAY CONTACT AT EMAIL: bhatshakun@gmail.com, TEL: 09086012007, +15187633307. 5602-04

LOOKING FOR SUITABLE MANGLIK BOY FROM VEGETARION FAMILY FOR MY DAUGHTER, TEACHER IN PVT. SCHOOL, BORN ON 18.01.1993 AT 6.10 A.M. AT JAIPUR, HT. 169 CMS. INTERESTED MAY CONTACT skkaul108@gmail.com, MOB: 9928038510. 5603-04

ALLIANCE INVITED FOR MY DAUGHTER BORN 1985, HT. 160 CMS. CONVENT EDUCATED, B.E. (I.T.) WITH HONOURS FROM GOVERNMENT ENGINEERING COLLEGE. SHE IS WORKING AS SENIOR SYSTEM ANALYST IN A US BASED MNC. INTERESTED MAY PLEASE CORRESPOND WITH BIODATA, TEKNI AND KULAWALI THROUGH EMAIL: koshur.matrimony@yahoo.com OR CONTACT +918897622879. 5604-04

SUITABLE ALLIANCE INVITED FOR OUR WELL- CULTURED PRETTY DAUGHTER BORN IN APRIL 1988, 167 CMS. TALL. HAS DONE B.E. (E&TC) FROM PUNE UNIVERSITY AND MMS (FINANCE) FROM MUMBAI UNIVERSITY. HAS BEEN A MERITORIOUS STUDENT THROUGHOUT. PRESENTLY WORKING WITH COGNIZANT AS SENIOR BUSINESS DEVELOPMENT ANALYST, DRAWING A HANDSOME SALARY. THE BOY SHOULD BE EQUALLY QUALIFIED AND PLACED. INTERESTED MAY SEND TEKNI/BIODATA/KULAWALI OF THE BOY BY EMAIL: ravi.inder2016@gmail.com, MOB: 9820657101. 5605-04

SEEKING A SUITABLE ALLIANCE FOR MY DAUGHTER BORN ON 25TH JULY, 1990, 1720 HRS. AT JAMMU, HT. 155 CMS. B.TECH (CSE) FROM GB PANT COLLEGE OF ENGINEERING, UTTRAKHAND. WORKING AS SR. PROGRAMMER IN A SOFTWARE COMPANY AT AHMEDABAD. RESPECTABLE FAMILY FROM SRINAGAR AND PRESENT;Y SETTLED IN FARIDABAD, HARYANA. INTERESTED MAY PLEASE CONTACT WITH TEKNI AND KULAWALI DETAILS ON EMAIL: upanalb86@gmail.com, MOB: 9560749956, 7838788905. 5606-04

WE ARE LOOKING SUITABLE ALLIANCE FOR OUR DAUGHTER. SHE HAD DONE B.COM FROM DELHI UNIVERSITY, MBA FROM AMITY UNIVERSITY NOIDA. SHE IS BORN ON 22ND AUGUST 1991, TIME 2.15 A.M. AT NEW DELHI, HT. 173 CMS. PRESENTLY WORKING IN REPUTED BANK IN GURGAON AS ASSITT. MANAGER. PLEASE SEND KULAWALI AND TEKNI ON EMAIL: kaulrakesh38@gmail.com, MOB: 9810162001. 5607-04

LOOKING FOR A SUITABLE MATCH FOR OUR DAUGHTER (SLIGHTLY MANGLIK) BORN ON 6 JULY 91, 01.25 P.M. AT JAMMU, HT. 171 CMS. SHE IS B.TECH (COMPUTER SCIENCE & ENG). WORKING IN TCS GURGAON AS TECH LEAD. INTERESTED MAY CONTACT AT EMAIL: rkbhat505505@gmail.com OR 9419841612. 5608-04

SEEKING A SUITABLE MATCH FOR OUR MEDICO DAUGHTER, BORN 21ST MAY 1989, SRINAGAR, KASHMIR, HT. 155 CMS. CONVENT EDUCATED, BDS, PURSUING MDS (ENDODONTICS - FINAL YEAR). INTERESTED MAY PLEASE CONTACT WITH TEKNI AND KULAWALI AT rameshraina85@yahoo.co.in / MOB: 9419184059. 5609-04

SUITABLE ALLIANCE FOR OUR DAUGHTER BORN ON 11 OCT 1988, 7.25 P.M., SRINAGAR, HT. 177 CMS. B.E. (IT) MUMBAI UNIVERSITY, MBA (MKT) PUMBA PUNE. WORKING IN MNC BANALORE, SEVEN FIGURE SALARY. INTERESTED MAY CONTACT WITH TEKNI & KULAWALI ON MOB: 09419206165, 09419005252, 01912531344. 5610-04

WANTED A SUITABLE MATCH FOR MY BEAUTIFUL, SLIM AND FAIR DAUGHTER BORN 06.08.1991, 01.22 A.M. AT UDHAMPUR, HT. 155 CMS. B.COM, WORKING IN TCS GURGAON. CONTACT ON EMAIL: akbhat2660@gmail.com, PH: 919419908395. 5611-04

WANTED A SUITABLE MATCH FOR MY DAUGHTER BORN 27.10.1986, 04.05 P.M. AT KASHMIR, HT. 171 CMS. 10+2 FROM J&K BOARD JAMMU, B.E. ELECTRONIC FROM SHIVA JEE UNIVERSITY KHOLAPUR, MAHARASHTRA. WORKING AS SENIOR MOST ENGINEER IN MNC IN FAREEDABAD, HARYANA (INDIA). ANNUAL PACKAGE 12 LACS +. INTERESTED MAY CONTACT MOB: 9419306519, 9419244878, EMAIL: jlkoul0607@gmail.com, rahul271284@yahoo.co.in 5612-04

SUITABLE ALLIANCE FOR OUR FAIR, SMART, GOOD LOOKING DAUGHTER SLIGHTLY MANGLIK HAVING FEW WHITE PATCHES. BORN DECEMBER 8TH, 1986 AT 12.38 P.M. (DAY) JAMMU. ENGLISH HON'S WITH MBA HR AND MARKETING. WORKING AS HR EXECUTIVE IN A REPUTED COMPANY (DELHI). CONTACT kishen.k1948@gmail.com, MOB: 09873942213, 09868404031, 011-22719763. 5613-04

LOOKING FOR SUITABLE MATCH FOR OUR DAUGHTER BORN 16TH JUNE 1990 AT 2.22 P.M. AT JULLANDHAR, HT. 167 CMS. MS (MISM) CMU, US. CURRENTLY WORKING AS DATA SCIENTIST IN USA. PREFERENCE US BASED WORKING BOY. PARENTS SETTLED IN GURUGRAM. INTERESTED PARENTS MAY CONTACT sanjaykaul999@yahoo.com, MOB: 8130422330 / 8130322330. 5614-04

LOOKING FOR A SUITABLE MATCH FOR OUR DAUGHTER BORN 29TH DEC 1994 AT 1.40 P.M. AT DELHI, HT. 167 CMS. B.TECH (ECE). CURRENTLY WORKING IN GURUGRAM. PARENTS SETTLED IN DELHI. INTERESTED PARENTS MAY SEND TEKNIS/BIODATA ON contact.kouls@gmail.com, MOB: +919958383232. 5615-04

WANTED A SUITABLE MATCH FOR OUR DAUGHTER BORN ON 6TH APRIL 1985, 5.17 A.M. AT JAMMU, HT. 165 CMS. SHE HAS DONE MCA AND HAVE A FAIR COMPLEXION. CURRENTLY WORKING AS SENIOR SOFTWARE ENGINEER DELHI GURGAON. INTERESTED SHOULD CONTACT WITH KULAWALI, TEKNI VIA EMAIL: nrmkoul@gmail.com OR CALL 9796018771 / 9953954466. 5616-04

ALLIANCE INVITED FOR MY DAUGHTER, HT. 169 CMS., BORN ON SEPTEMBER 25, 1991 AT 23.02 HOURS AT DELHI. SHE HAS DONE B.TECH IN INFORMATION TECHNOLOGY AND IS CURRENTLY WORKING IN A SENIOR POSITION IN MNC. SHE HAS A MINOR PROBLEM IN HER RIGHT EYE. INTERESTED MAY CONTACT WITH KULAWALI AND TEKNI ON EMAIL: kripasai25@gmail.com 5617-04

SUITABLE ALLIANCE FOR MY DAUGHTER BORN AGST 1976, HT. 160 CMS., NON-KARKUN. MASTER IN PERSONAL MANAGEMENT FROM PUNE UNIVERSITY, DIPLOMA IN COMPUTER FROM NIIT AND B.COM FROM JAMMU UNIVERSITY. WORKING IN MNC AT GURGAON (HR). ALLIANCE SHOULD BE RESIDING AND WORKING IN GURGAON/DELHI ONLY. CONTACT 9797796157. 5618-04

SUITABLE ALLIANCE IS INVITED FOR OUR DAUGHTER FAIR, PLEASING PERSONALITY, BORN DECEMBER 1987 AT SRINAGAR, HT. 165 CMS. BCA & MCA FROM JAMMU UNIVERSITY. PRESENTLY WORKING WITH A REPUTED COMPANY AT PUNE. CONTACT 9796899025, EMAIL: rameshbhat2017@gmail.com 5619-04

SUITABLE ALLIANCE IS INVITED FOR OUR DAUGHTER LEGALLY DIVORCED AND ISSUELESS, BORN 29TH OCTOBER, 1974, SRINAGAR. DONE DIPLOMA IN TEXTILE DESIGNING AT NEW DLEHI. WORKING AS SENIOR MERCHANDISING MANAGER AT GURGAON. INTERESTED ARE REQUESTED TO CONTACT 9971586433 OR 8800314499, EMAIL: rattanlalsas@gmail.com 5620-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN ON 23.09.1991 AT 10.49 P.M. AT NANDED, MAHARASHTRA, 163 CMS. TALL. SHE HAS DONE B.E. (IT) FROM MARATHWADA UNIVERSITY AND CURRENTLY WORKING IN MNC AT PUNE. FAMILY SETTLED IN AURANGABAD. INTERESTED MAY SEND THE TEKNI/ KULAWALI AT rajeshtikoo1967@gmail.com, MOB: 9811601049 (RAJESH TIKOO). 5621-04

ALLIANCE INVITED FOR OUR DAUGHTER BORN ON 24TH MARCH 1990 AT JAMMU, TIME: 4.40 P.M., HT. 163 CMS. QUALIFICATION: BBA (HONS), MBA. WORKING IN NOIDA. INTERESTED FAMILIES MAY KINDLY CONTACT ON MOB: 9818040268, 9810460354, EMAIL: mkraina2007@gmail.com 5622-04

SUITABLE ALLIANCE IS INVITED (PREFERABLE FROM INDIAN DEFENCE SERVICES/DOCTOR) FOR OUR DAUGHTER 162 CMS. TALL, 1988 BORN AT SRINAGAR. MBBS, DOCTOR IN INDIAN ARMY, POSTED AT BANGALORE. INTERESTED MAY CONTACT WITH TEKNI AND KULAWALI ON prannathraghu@gmail.com, 09036341369 / 08023646162. 5623-04

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER BORN 15TH DEC 1988 AT 1600 HRS. IN SRINAGAR WITH HT. 162 CMS. DONE POST GRADUATION IN GRAPHIC DESIGNING FROM MIT PUNE. WORKING AS UX/UI DESIGNER IN MNC AT PUNE. INTERESTED ARE REQUESTED TO CONTACT 9417233213 OR 9815799889, EMAIL: khanderdhar@gmail.com 5624-04

WANTED A SUITABLE MATCH FOR OUR DAUGHTER BORN ON 3RD AUGUST 1988, 3 P.M. AT SRINAGAR, HT. 158 CMS. BBA WITH MBA (HR), SMART AND INTELLIGENT. CURRENTLY WORKING IN A REPUTED MNC AT GURGAON AS MANAGER. INTERESTED MAY CORRESPOND WITH TEKNI/KULAWALI ON EMAIL: kuldeepc.koul@gmail.com OR CONTACT 9818188499. 5625-04

SEEKING SUITABLE ALLIANCE FOR OUR DAUGHTER BORN ON 28.08.1991 AT JAMMU, HT. 155 CMS. CONVENT EDUCATED, B.TECH (ECE) FROM PUNJAB TECHNICAL UNIVERSITY. CURRENTLY WORKING IN MNC AT GURGAON. INTERESTED MAY CONTACT/CORRESPOND WITH TEKNI & BIODATA AT 9781129302 / 8283817764 OR ramesh_raina123@yahoo.co.in, rainasunita086@gmail.com 5626-04

SUITABLE ALLIANCE INVITED FOR OUR PROFESSIONALY QUALIFIED (DISTINCTION HOLDER) DAUGHTER (SINGAPORE CITIZEN). B.TECH WITH HONOURS FROM NTU SINGAPORE. BORN ON 14.02.91 AT 9.42 P.M. AT NEW DLEHI. CURRENTLY WORKING AS A DATA SCIENTIST FOR A UK BASED COMPANY IN SINGAPORE. KINDLY CONTACT WITH TEKNI & OTHER DETAILS ON lkorainas@gmail.com 5627-04

ALLIANCE INVITED FOR OUR DAUGHTER BORN AT SRINAGAR, 6.02 P.M. ON 20.08.1987, HT. 160 CMS. B.E. (COMPUTER SCIENCE) PUNE UNIVERSITY, MBA (IT) SYMBIOSIS PUNE. WORKING AS CONSULTANT IN PWC (MNC) AT MUMBAI. PARENTS BASED AT JAMMU/DELHI NCR. PLEASE CORRESPOND WITH TEKNI AND BIODATA ON openderkar@gmail.com, MOB: 9419189958, 9419206085. 5628-04

SUITABLE ALLIANCE IS INVITED FOR OUR DAUGHTER BORN ON 14.10.1987 AT 10.10 P.M. AT MATTAN, ANANTNAG, HT. 165 CMS. QUALIFICATION: B.A.M.S. WORKING IN AN INC (COMA AYURVADA) AT MUMBAI. INTERESTED MAY CONTACT WITH TEKNI AND BIODATA AT i.b.kachroo@gmail.com, MOB: 9796410248, 09999142249. 5629-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER FAIR, PLEASING PERSONALITY, BORN SEPTEMBER 1988, JAMMU, HT. 165 CMS. CONVENT EDUCATED. M.TECH FROM VIT, VELLORE. WORKING WITH REPUTED UK BASED MNC AT BANGALORE. SEVEN FIGURE ANNUAL PACKAGE. PREFERENCE MASTERS FROM REPUTED INSTITUTION. CONTACT 9797742432, 9419142432, subhashkaulpnb@rediffmail.com 5630-04

SUITABLE ALLIANCE IS INVITED FOR MY DAUGHTER, HT. 162 CMS., HOMELY, SLIM, BEAUTIFUL, BORN JUNE 1975. M.Sc. CHEMISTRY, B.Ed, PGDMBA, O LEVEL COMPUTER.

WORKING AS 10+2 LECTURER AT JAMMU. PLEASE CONTACT 9419117421. 5631-04

SEEKING A SUITABLE MATCH FOR OUR DAUGHTER BORN ON 29TH NOVEMBER 1991 AT 5.38 P.M., HT. 175 CMS. SHE HAS COMPLETED HER MBA IN FINANCE FROM SYMBIOSIS UNIVERSITY PUNE, AND IS ECONOMICS GRADUATE FROM HINDU COLLEGE, DELHI UNIVERSITY, COMPLETED SCHOOLING FROM DELHI PUBLIC SCHOOL R.K. PURAM, DELHI. CURRENTLY WORKING AS A RESEARCH ANALYST AT MCKINSEY & COMPANY, GURGAON. INTERESTED PLEASE REVERT AT satishsathoo@gmail.com, PH: 9310034442 ALONG WITH TEKNI. 5632-04

SEEKING SUITABLE ALLIANCE FOR OUR CONVENT EDUCATED, B.TECH + MBA, BORN ON 15TH APRIL 1990, 6.48 A.M. AT CHANDIGARH, HT. 158 CMS.. WORKING AS SENIOR ASSOCIATE (TECHNOLOGY CONSULTING) WITH ONE OF THE LEADING US CONSULTING COMPANY BASED AT GURGAON. PARENTS WELL SETTLED IN SOUTH DELHI. CONTACT kulbhan@gmail.com 5633-04

SUITABLE ALLIANCE INVIED FOR OUR DAUGHTER BORN IN JUNE 1988 AT SRINAGAR, HT. 167 CMS. B.Sc. (INFORMATION & TECHNOLOGY), DIPLOMA (ELECTRONICS & COMMUNICATION). WORKING IN SAP MODULE (SENIOR CONSULTANT) IN AN MNC BANGALORE (PRESENTLY ON FOREIGN ASSIGNMENT AT EUROPE). INTERESTED MAY PLEASE SEND THE TEKNI & KULAWALI OF THE BOY ON EMAIL: trisal567@gmail.com, CONTACT MOB: +919886209708, +919742140091. 5634-04

WANTED A SUITABLE ALLIANCE FOR OUR DAUGHTER BORN ON04.08.1990 @ 12.45 P.M. AT JAMMU, HT. 165 CMS. MASTERS DEGREE IN PHARMACEUTICS FROM UTTARAKHAND TECHNICAL UNIVERSITY 2013-15. PRESENTLY WORKING AS RESEARCH SCIENTIST IN A REPUTED MEDICAL COMPANY AT GURGAON. INTERESTED MAY KINDLY SEND TEKNI/KULAWALI ON EMAIL: pnsaproo.fbd@gmail.com OR CONTACT ON MOB: 09419270197 / 09711116117. 5635-04

SEEKING ALLIANCE FOR OUR DAUGHTER BORN 19.08.1991 AT 2.30 P.M. IN JAMMU, HT. 167 CMS. DONE B.CPM (HONS) DU, CS (EXECUTIVE) FROM ICSI, DELHI, PURSUING MBA. WORKING IN AN MNC AS EXECUTIVE-HR. CONTACT 9990542843, 9891485766, 7503827348, EMAIL: upasanasumbly@gmail.com 5636-04

SUITABLE ALLIANCE IS INVITED FOR OUR MEDICO DAUGHTER, BORN 23RD MAY 1991, 11.30 P.M. IN JAMMU, HT. 162 CMS. DONE BDS, CURRENTLY DOING PRIVATE PRACTICE IN JAMMU. ORIGINALLY RESIDENT OF ANANTNAG (GUZARWAN FAMILY). INTERESTED MAY CONTACT WITH TEKNI AND BIODATA AT EMAIL: pkraina4@gmail.com, CONTACT NO. 9419131533, 9419102643. 5637-04

WE ARE SEEKING A SUITABLE ALLIANCE FOR OUR DAUGHTER BORN AT DELHI ON 6TH MAY 1987 AT 4.58 P.M., HT. 157 CMS. SHE IS PROFESSIONALLY QUALIFIED 1ST CLASS LAW GRADUATE FROM DELHI AND WORKING WITH A WELL KNOWN IPR LAW FIRM IN DELHI AT SENIOR POSITION WITH HANDSOME ANNUAL COMPENSATION. PARENTS SETTLED IN DELHI. FOR FURTHER DETAILS INTERESTED FAMILIES MAY KINDLY CONTACT US ON MOB: 7011351034 / 9015890157, EMAIL: kaul2040@rediffmail.com OR kaul2040@gmail.com 5638-04

SEEKING GROOM FOR MY DAUGHTER FEBRUARY 1989 BORN AT JAMMU, HT. 170 CMS. MDS (ORTHODONTICS), SENIOR RESIDENT AT GOVT. DENTAL COLLEGE JAMMU. PARENTS SR. EXECUTIVE IN CENTRAL GOVT. PSU'S SETTLED AT NCR HAVING OWN HOUSE. INTERESTED MAY CONTACT WITH TEKNI & KULAWALI AT EMAIL: cmohan2k@gmail.com, MOB: 9818039339 / 9868174947. 5639-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN AT JAMMU ON 4TH SEP, 1991 (6.36 P.M.), SLIGHTLY MANGLIK, HT. 171 CMS. B.TECH (ET), WORKING IN INDIA'S TOP SOFTWARE COMPANY IN PUNE. FATHER EX. CHIEF ENGINEER, GOVT. OF INDIA ORGANISATION. PRESENTLY CONSULTANT (HYDRO). INTERESTED MAY CONTACT WITH TEKNI/KULAWALI AT EMAIL: bhatravinder@yahoo.co.in, MOB: 9560886435 / 9650536715. 5640-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN 02.01.1991, 09.45 A.M., JAMMU, HT. 165 CMS. M.TECH CSE, B.TECH IT HONOURS (ABOVE DISTINCTION). HAS TWO YEARS EXPERIENCE IN COGNIZANT MNC PUNE. NOW WORKING AS ASSISTANT PROFESSOR ENGINEERING COLLEGE NCR. INTERESTED MAY KINDLY SEND TEKNI AND KULAWALI AT nirjamattoo11@gmail.com OR PH: 9419209499, 9086011147. 5641-04

AN EQUIVALENT MATCH IS REQUIRED FOR A SRINAGAR BORN GIRL ON 15.03.1980 AT 9.12 P.M., HT. 162 CMS. B.COM, INDUSTRIAL ACCOUNTS DIPLOMA ETC. + MBA. PRESENTLY WORKING IN AN MNC COMTECH INFO SOLUTION PVT. LTD. AT JAMMU. KINDLY CONTACT ON MOB: 09419209633 OR EMAIL: kishenkaw@gmail.com 5642-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN 09.07.1989, SRINAGAR, 07.21 A.M., HT. 167 CMS. MBA HR AND FINANCE, B.E. ECE. INTERESTED MAY KINDLY CONTACT AT suniilmattoo1@gmail.com OR PH: 9419488884 OR 9086011147. 5643-04

WANTED A SUITABLE ALLIANCE FOR OUR DAUGHTER BORN ON 14.08.1985 AT 2.45 P.M. AT SRINAGAR, KASHMIR, HT. 157 CMS. DIPLOMA IN COMPUTER APPLIANCES (DCA) AND ONE YEAR COMPUTER ACCOUNTANCY COURSE. WORKING AS TEAM LEADER (TL) WITH 4G INFOSOURCE LLP PVT. LTD. THANE, MUMBAI. FAMILY JAMMU BASED. PLEASE CONTACT WITH TEKNI AND KULAWALI ON EMAIL:

nathr444@gmail.com, MOB: 9596844407, 9419215550, 7889527976. 5644-04

SEEKING SUITABLE MATRIMONIAL ALLIANCE (PREFERABLY MEDICO) FOR OUR ONLY DAUGHTER, BORN 12TH APRIL, 1988, 10.05 P.M. AT SRINAGAR, HT. 160 CMS. EDUCATED FROM REPUTED SCHOOL IN BANGALORE. MBBS FROM KIMS, BANGALORE. CURRENTLY WORKING AT REPUTED HOSPITAL IN GURUGRAM. FAMILY SETTLED AT BANGALORE. INTERESTED PARENTS REQUESTED TO RESPOND WITH TEKNI AND KULAWALI TO rkkoul_1@yahoo.co.in, CONTACT NO. 9901357400 / 9845933435. 5645-04

ALLIANCE INVITED FOR MY DAUGHTER BORN 28 DEC. 1985, 9.49 P.M. AT SRINAGAR, 170 CMS. TALL, SLIM WITH DIPLOMA IN COMPUTER APPLICATION THROUGH DOEACC, B.Sc. (IT), AND MBA FROM KARNATAKA STATE OPEN UNIVERSITY. INTERESTED MAY CONTACT WITH TEKNI AND KULAWALI ON MOB: 09419785312, LL: 0191-2504444, EMAIL: kdpandita@yahoo.in 5646-04

ALLIANCE INVITED FOR OUR DAUGHTER BORN 24TH MAY 1990 AT 5.50 P.M. AT JAMMU, HT. 162 CMS. MBBS, DIPLOMA, FAMILY MEDICINE. MAY CONTACT 9797873596, 9419140754, 01912555024, 9419195170. ENGINEERS/OTHER PROFESSIONALS WITH GOOD QUALIFICATION SHALL ALSO BE CONSIDERED. EMAIL: akkandkoul@gmail.com 5647-04

WANTED A SUITABLE ALLIANCE FOR MY DAUGHTER BORN 15TH MARCH 1983 AT 5 A.M. IN SRINAGAR, HT. 172 CMS. RASHI-MEEN, NAKSHATRA-PURBA. QUALIFICATION: B.E. ELECTRONICS & MBA FROM PUNE. IF THE TEKNI GETS MATCHED INTERESTED MAY RESPOND WITH TEKNI AND BIODATA ON EMAIL: r.k.bangroo@gmail.com, MOB: 9419797246, 7889313461. 5648-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN ON 23.04.1989 AT 01.45 P.M. IN SRINAGAR, KASHMIR, 160 CMS. TALL. SHE HAS DONE B.E. (ELECTRICAL) FROM MUMBAI UNIVERSITY AND CURRENTLY WORKING IN MNC AT PUNE. FAMILY SETTLED IN PUNE. INTERESTED MAY SEND THE TEKNI/KULAWALI AT subhashaima@gmail.com 5649-04

WANTED A SUITABLE MATCH FOR OUR DAUGHTER BORN ON 11 OCT 1988 AT 7.25 P.M. AT SRINAGAR. HT. 176 CMS. B.E. (IT) MUMBAI UNIVERSITY, MBA (MKT) PUMBA PUNE. WORKING IN REPUTED MNC BANGALORE, GETTING SEVEN FIGURE SALARY. INTERESTED MAY CONTACT WITH TEKNI/KULAWALI ON EMAIL: sharika735@gmail.com, MOB: 09419206165, 09419005252, 01912531344. 5650-04

SUITABLE ALLIANCE IS INVITED FOR OUR DAUGHTER FAIR, PLEASING PERSONALITY, BORN ON APRIL 10TH, 1986, 9.06 P.M. AT SRINAGAR, HT. 167 CMS. SHE HAS DONE B.E. (COMPUTER ENGINEERING) FROM MUMBAI UNIVERSITY. CURRENTLY WORKING WITH TCS, BOFA (BANK OF AMERICA) AS A PROJECT MANAGER. PRESENTLY LIVING IN NEW JERSEY (USA) AND GREEN CARD HAS BEEN FILED. INTERESTED MAY CONTACT WITH TEKNI AND BIODATA THROUGH EMAIL: narenvaishnavi2014@gmail.com, MOB: +918717003480, +918082008704, +919419283769. 5651-04

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER BORN 16TH OCT. 1989 AT SRINAGAR, 13.25 HRS., HT. 154 CMS. B.E. (ECE). WORKING IN TCS PUNE. INTERESTED MAY CONTACT S.K. KOUL, PALOURA, JAMMU, MOB: 9419263423, 7218366674 OR EMAIL: koulsurinder10@gmail.com 5652-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN ON 26 AUGUST 1988 AT 11.02 A.M., SRINAGAR, KASHMIR, HT. 158 CMS. B.TECH (IT). WORKING IN USA BASED BANK AT MUMBAI. INTERESTED MAY PLEASE CONTACT bhats12345@gmail.comOR 9810478197, 9811354491. 5653-04

WANTED A SUITABLE MATCH FOR MY DAUGHTER, HT. 158 CMS., BORN IN 1982 IN CHANDIGARH AT 5.30 P.M. MASTERS IN COMPUTER SCIENCE, USA 2005. WORKING CURRENTLY IN USA. INTERESTED MAY CONTACT AT EMAIL: ushawakhloo@hotmail.com, MOB: / WHATSAPP +919818440323. 5654-04

SUITABLE ALLIANCE INVITED FOR KASHMIRI GIRL BORN 24.08.1990, 1.16 P.M. AT JAMMU, HT. 157 CMS., FAIR COMPLEXION & SLIM. B.TECH (IT), WORKING AS IT PROFESSIONAL IN MULTI NATIONAL COMPANY IN BANGALURU, DRAWING 5 FIGURE SALARY. CONTACT PH: 08121298277, 07006448651, 09958823355, EMAIL: rahul.raina115@gmail.com, kaul_r_k@rediffmail.com 5655-04

WE ARE SEEKING A SUITABLE ALLIANCE FOR OUR DAUGHTER BORN IN AUG 1981. SHE IS FAIR, GOOD NATURED & WELL CULTURED. HER CURRENT PROFESSION IS BASED OUT IN USA. OTHER DETAILS CAN BE FURNISHED AS REQUIRED. YOU MAY CONTACT US ON 919149858712, EMAIL: matrimony10000@gmail.com 5656-04

SEEKING SUITABLE MATCH FOR OUR CONVENT EDUCATED DAUGHTER BORN 17TH SEPT. 86, HT. 166 CMS. DONE B.E. (I.T.) + MBA (REGULAR). WORKING WITH ALLIANCE GROUP AT JAMMU AS MANAGER (HR). CONTACT ashok19er@gmail.com, MOB: 09419134681, 09419256690, 09070419180 OR 0191-2531762. 5657-04

SUITABLE ALLIANCE WANTED FOR OUR DAUGHTER BORN 9TH, APRIL, 1983 AT 10.46 P.M. AT ANANTNAG, KASHMIR. HAVING MASTERS DEGREE IN PHYSIOTHERAPY FROM BANGALORE. PRESENTLY WORKING IN A REPUTED MNC AT NCR DELHI, DRAWING HANDSOME SALARY. UNFORTUNATELY WIDOWED LAST YEAR HAVING A FOUR PLUS DAUGHTER. INTERESTED MAY CONTACT US AT tusharapril1987@gmail.com OR 9419142346. 5658-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN ON 13.01.1988, ANANTNAG AT 4 P.M., HT. 163 CMS.

MCA FROM JAMMU UNIVERSITY AND WORKING IN J&K BANK AS RELATION EXECUTIVE. PLEASE CORRESPOND WITH EMAIL: shanu03mca@gmail.com, MOB: 9419114608. 5659-04

ALLIANCE WANTED FOR KASHMIRI GIRL BORN 1991 IN SRINAGAR, HT. 162 CMS. B.E. (COMPUTER SCIENCE). PRESENTLY WORKING AS BUSINESS DEVELOPMENT EXECUTIVE IN DELHI. DRAWING HANDSOME SALARY. KINDLY CONTACT SAVITA DHAR, MOB: 07006602964 AND 09419361524. 5660-04

SUITABLE ALLIANCE INVITED FOR OUR DEAR DAUGHTER, SLIGHTLY MANGLIK, BORN ON 6TH AUGUST 1990 IN JAMMU AT 9.25 A.M., HT. 164 CMS. AND HAS DONE M.Sc. MICROBIOLOGY. WORKING AS SENIOR RESEARCH FELLOW (SRF) WITH DABUR INDIA LTD. INTERESTED MAY KINDLY SEND TEKNI AND KULAWALI ON EMAIL: surinder86@rediffmail.com, CONTACT NO. 9796033262, 9906001323. 5661-04

WANTED A SUITABLE MATCH FOR OUR DAUGHTER BORN 9TH FEB 1984, HT. 162 CMS. DIPLOMA IN ELECTRONICS & COMMUNICATION FROM BABA SAHIB AMBEDKAR TECHNOLOGY UNITERSITY OF MAHARASHTRA, HARDWARE NETWORKING COURSE FROM HCL INFOSYSTEM LIMITED AND COMPLETED B.Sc. (IT) FROM ANNAMALAI UNIVERSITY. WORKING AS BUSINESS ANALYST IN NOVO NORDISK AT BANGALORE. CONTACT A.K. PANDITA, PH: 01912530267, 9796604369, 9891810432, EMAIL: apandita26@gmail.com 5662-04

SUITABLE ALLIANCE INVITED FOR MY DAUGHTER BORN SEPT 1990, HT. 167 CMS. MCA FROM JAMMU UNIVERSITY. FATHER IN PHARMA BUSINESS IN JAMMU. INTERESTED MAY CONTACT WITH KULAWALI AND BIODATA ON bhanvinod7282@gmail.com, MOB: 9419306262. 5663-04

MATRIMONIAL ALLIANCE IS INVITED FOR MY DAUGHTER BORN JULY 1990, DIVORCED LEGALLY WITHOUT ANY ISSUE ON 27 FEBRUARY 2018. HAVING DONE B.TECH IN IT. WORKING IN GURUGRAM, HARYANA. INTERESTED MAY PLEASE CONTACT ON 9868881593 OR 9811823700, EMAIL: raina1955@gmail.com 5664-04

SUITABLE ALLIANCE INVITED FOR OUR DAUGHTER BORN ON 26TH SEPTEMBER 1989 AT 12.15 P.M. AT SRINAGAR, HT. 163 CMS. DONE HER MBA FROM SYMBIOSIS, B.COM (HONS.) FROM DELHI UNIVERSITY AND CURRENTLY WORKING AS ASSISTANT MANAGER (HR) IN DELHI. ATHELETIC BUILED. FAMILY SETTLED IN DELHI. INTERESTED MAY CONTACT WITH TEKNI AND KULAWALI AT EMAIL: betajikoul@gmail.com, PH: 9582579501, 8851548575. 5665-04

WE ARE LOOKING FOR A SUITABLE MATCH FOR OUR DAUGHTER BORN 21.02.1989, 5.20 P.M. AT SRINAGAR, HT. 164 CMS. SHE IS MBA (FINANCE) FROM MUMBAI UNIVERSITY. WORKING AS SENIOR MANAGER IN PNB AT DELHI. DRAWING ANNUAL PACKAGE OF 10 LACS. INTERESTEED PARENTS MAY PLEASE CONTACT WITH TEKNI/BIODATA OF BOY AT smattoo0010@gmail.com, MOB: 9818221508, 9873834764. 5666-04

WANTED AN ALLIANCE FROM RESPECTABLE KP FAMILY FOR OUR DAUGHTER B.E. (IT) PUNE. WORKING AS SOFTWARE LEAD IN A TOP IT COMPANY AT PUNE WITH HANDSOME SALARY. SHE IS BORN ON 22ND MARCH 1984 AT 9.45 P.M., SRINAGAR, KASHMIR, HT. 167 CMS. INTERESTED MAY CONTACT vijaykak.kak@gmail.com, MOB: 7262060073, 7769043717. 5667-04

SEEKING A PROFESSIONALLY SUITABLE MATCH FOR MY DAUGHTER BORN ON 25TH AUG 1989 AT SRINAGAR, HT. 156 CMS. HAS DOME B.TECH FROM PRESTIGIOUS INSTITUTION. CURRENTLY WORKING IN A LEADING MNC AT NOIDA. IF INTERESTED KINDLY CORRESPOND BY SENDING TEKNI AND BIODATA THROUGH EMAIL: tejraina08@gmail.com, MOB: 9968278433, 7042914019, 9868927294. 5668-04

WANTED A SUITABLE ALLIANCE FOR MY GOOD LOOKING DAUGHTER, SLIM, BORN AT DELHI ON 22ND OF JAN. 1992 AT 7.00 A.M., HT. 167 CMS. B.TECH BIOTECHNOLOGY, CURRENT;Y WORKING AT BANGALORE. INTERESTED MAY PLEASE CORRESPOND WITH TEKNI, KULAWALI AND BIODATA OF THE BOY ON EMAIL: dalipbakshi@rediffmail.com, CONTACT 9899071291, 9899567830. 5669-04

HYDERABAD BASED FAMILY LOOKING FOR PROFESSIONALLY QUALIFIED ALLIANCE FOR OUR DAUGHTER, BORN ON 2ND MARCH 1991, HT. 170 CMS. B.TECH CSE FROM JNTU-HYDERABAD. WORKING AS PROJECT LEAD IN US BASED MNC. KINDLY CONTACT ON satishkaul27@gmail.com WITH DETAILS CONTACT 9490581631, 9848139318. 5670-04

SEEKING A SUITABLE MATCH FOR MY DAUGHTER BORN 29.12.1987 AT SRINAGAR, HT. 164 CMS. WORKING IN AN MNC AT BARI BRAHMANA JAMMU. DIPLOMA IN COMPUTER (INCOMPLETE). INTERESTED MAY CONTACT WITH TEKNI & KULAWALI ON EMAIL: honey.raina0@gmail.com OR MOB: 9419186039 & 9419211525. 5671-04

SEEKING A SUITABLE ALLIANCE FOR OUR DAUGHTER BORN SEPTEMBER 1990 IN JAMMU, HT. 160 CMS., GOOD NATURED & WELL CULTURED. B.E. (E&TC), MBA FINANCE (REGULAR) FROM MUMBAI UNIVERSITY. PRESENTLY WORKING IN A REPUTED MNC AT PUNE. FAMILY ORIGINALLY FROM JAWAHAR NAGAR, SRINAGAR, PRESENTLY SETTLED AT DWARKA (NEW DELHI). INTERESTED MAY CONTACT WITH BIODATA AND TEKNI AT walisarla@gmail.com, PH: 8743902565, 8860944157. 5672-04

WANTED SUITABLE MATCH FOR OUR DAUGHTER BORN 04.04.89, 3.40 P.M. AT CHANDIGARH, HT. 165 CMS. B.D.S.,

WORKING IN CLINICAL RESEARCH MNC AT CHANDIGARH. PLEASE CONTACT WITH TEKNI & BIODATA AT EMAIL: bhushanbhatt.999@gmail.com, 9736866156. 5673-04

SUITABLE MATCH FOR OUR DAUGHTER BORN 26.10.90, HT. 174 CMS., PRETTY, SOBER & HOMELY. MASTERS FROM HOLMES INSTITUTE, SYDNEY IN 2014. PRESENTLY WORKING AS AN ACCOUNTS ASSOCIATE WITH A REPUTED COMPANY IN SYDNEY. PR OF AUSTRALIA. ANY SUITABLE BOY DESIROUS OF RELOCATING TO AUSTRALIA OR THE RESIDENT OF AUSTRALIA PREFERRED. EMAIL: sadhubansilal@gmail.com, MOB: 9872992186. 5674-04

OUR DAUGHTER BORN ON SEPT 1987, HT. 179 CMS. B.E. & MBA (IT) SYMBIOSIS PUNE. WORKING IN MNC (GURGAON) IN ONE OF (BIG 4 COMPANIES). MARRIED & UNFORTUNATELY SEPERATED WITHIN DAYS. CONTACT NO. 7889794360, 9596871877, EMAIL: tejkrishenp@gmail.com, (BOYS BORN BEFORE 1983 NEED NOT CONTACT). 5675-04

WE ARE LOOKING FOR A SUITABLE MATCH FOR OUR DAUGHTER, SEPT. 91 BORN, DOCTOR, STUDIED MBBS IN UK AND IS CURRENTLY WORKING IN A SINGAPORE PUBLIC HOSPITAL AS A MEDICAL OFFICER BESIDES PURSUING HER HIGHER STUDIES. BOTH PARENTS ARE PROFESSIONALS WORKING AT SENIOR LEVEL IN SE ASIA. FAMILY SETTLED IN SINGAPORE. INTERESTED FAMILIES KINDLY REVERT AT jalali.sanjay@gmail.com WITH A BRIEF BIODATA. PREFERENCE FOR BOYS SETTLED IN UK, USA & SOUTH EAST ASIA. 5676-04

BRIDES & GROOMS

WANTED SUITABLE ALLIANCE FOR MY (1) DAUGHTER BORN 28TH SEP. 1987, SRINAGAR, 7.40 P.M., HT. 165 CMS. UNDER GRADUATE, WORKING IN STUDY CENTRE AT NEW DELHI. **(2) SON BORN** 13TH NOV. 1989, SRINAGAR, 6.20 P.M., HT. 168 CMS. B.E. COMPUTER, WORKING IN TCS PUNE AS I.T. ANALYST, HAVING OWN ACCOMMODATION. INTERESTED MAY CONTACT WITH KULAWALI/TEKNI @ EMAIL: subashjizalpuri@gmail.com, MOB: 9419211581, 9419886377. 14001-04

कश्मीरी समिति, दिल्ली का मासिक प्रकाशन

सम्पादक : महाराज शाह मुद्रक–प्रकाशक : एन.एन. जिज्जू

वर्ष : 67, अंक : 1 सप्तऋषि संवत् 5093 अप्रैल, 2018

इस अंक में

यद्यपि जग दारुण दुःख नाना । सबतें कठिन जाति अवमाना ।।

–तुलसीदास

भारतीय वामपंथी विचारधारा का वास्तविक सच क्या है?

आधुनिक युग में वामपंथी विचारधारा एक ऐसा इकलौता दर्शन है, जिसने योरोप में पुरातन काल से फैलाये इस झूठ को पूरी तरह ध्वस्त किया कि अमीरी ग़रीबी, ऊंच–नीच, राजा रंक का होना किसी प्राकृतिक विधान का नतीजा है। वास्तव में मार्क्स के आते आते इस बात को काफी हद तक बल मिल चुका था कि प्रकृति किसी भी व्यक्ति को अमीर या ग़रीब बना कर नहीं भेजती है। जो कुछ होता है मानव द्वारा बनाये सामाजिक व राजनीतिक तंत्र के अनुरूप ही होता है।

जब जैसी सामाजिक आर्थिक और राजनीतिक व्यवस्था रही है उसी अनुपात से मानव जीवन उस व्यवस्था से प्रभावित रहा है। मार्क्स का मानना है कि प्राकृतिक संसाधन जिसमें मनुष्य और उसके जीवन से सम्बन्ध सभी प्राकृतिक संसाधन, हवा, पानी, धरती, आकाश, खनिज, माल मवेशी, आचार, विचार, योग और संयोग एवं इन चीजों से उत्पादित सारे उपकरण, उत्पाद, एवं वस्तुएं, सब प्रकृति प्रदत्त है और इन पर सबका समान अधिकार है।

इस अधिकार को ताक़त अथवा छल–बलपूर्वक कोई वर्ग विशेष अथवा समाज विशेष अपने क़ब्ज़े में करके अपने नियन्त्रण में लेकर बाकी सारे बहुसंख्यक मनुष्यों को इन प्राकृतिक संसाधनों पर अधिकारों से वंचित करता है और इस तरह सामाजिक व्यवस्था को अपने हितानुरूप कर देता है।

इस स्थिति के अनेक सोपान गिनाये अथवा बताये गये हैं कि जिसके चलते ऐसी व्यवस्था बनती गई जहां एक मनुष्य स्वामी कहलाया और दूसरा दास, एक राजा और दूसरा प्रजा, एक कुलीन और दूसरा अकुलीन। इस व्यवस्था के मूल में ईश्वर का ज़रा भर भी हाथ नहीं है, इसको इस बात ने साबित कर दिया कि यह पुरातन काल से चली आई व्यवस्थायें नई सोच और नये युग के आगे धाराशायी हो गई। दासता के युग का अंत हुआ और क्रांति का दौर दौरा हर जगह सामने आया जिसके पीछे वैज्ञानिक सोच के अविर्भाव का बहुत बड़ा हाथ है। अंधकार को मिटाने में विज्ञान ने सबसे अधिक योगदान दिया।

सामाजिक संतुलन को बनाये रखने के लिये इस बात को मूल रूप से स्वीकार किया गया कि प्रकृति ने सारे मनुष्यों को एकसमान पैदा नहीं किया। पर सबको समान जीवन प्रदान अवश्य किया है। इसलिए हर प्रकार के मनुष्य को जीवन का समान अधिकार और जीवन से जुड़े प्राकृतिक संसाधनों पर समान अधिकार और पहुंच होनी चाहिए। मानव समानता का अर्थ ही प्राकृतिक असमानता को निरस्त करना है।

भारतीय वामपंथी समानता के बीजरूप सिद्धांत और मूलमंत्र पर पानी फेर कर भारतीय समाज को भारतीय प्राकृतिक संसाधनों पर कुण्डली मार कर बैठे हुए और अपने कब्ज़े में इन संसाधनों को कर, शेष भारतवासियों को इन संसाधनों के समुचित उपभोग से बेदखल कर इन पर विराजमान धनपतियों, इनके छद्म और छल पर, इनकी राजनीतिक शक्ति और गठजोड़ पर न कभी इन वामपंथियों को बात करते देखा है और न ही किसी तरह भी इस सामाजिक, आर्थिक और राजनीतिक कुचक्र को उजागर करते देखा है। इसके उल्ट भारतीय वामपंथ देश की समस्त संपदा पर काबिज़ इस एक प्रतिशत धनकुबेर के हितों में खड़ा और अड़ा देश को जाति, धर्म, प्रांत, जिहाद, की राजनीति में देश के युवा वर्ग को पथभ्रष्ट करने में साफ तौर पर नज़र आता है। ये लोग किस कोण से खुद को वामपंथी कहाते हैं। इनका वामपंथ एक ढोंग और ढकोसले के सिवा कुछ भी नहीं है, जो देश की स्वतंत्रता, प्रजातंत्र, और सामाजिक न्याय के लिए बहुत बड़ा खतरा है। (maharajkshah@gmail.com)

कविता

काश ! मैं एक दरिया होता।

–रोशनलाल काचरू

काश! मैं एक दरिया होता
मेरे जीवन का एक निश्चित मार्ग होता
दिन–रात थकन का नाम न लेता
केवल परोपकार का सतत प्रवाह होता
काश! मैं एक दरिया होता।

मैं जलाशय की शाखा बनकर खेतों में
बहता
ऊसर पड़े खेतों में उपयुक्त उपज उगाता
मरू–भूमि में सहार्द एक सरिता बहाता
मैं ग्रामों को दुल्हन बनाता
नगरों के कलों में घोड़े दौड़ाता
काश! मैं एक दरिया होता।

मैं काली जहरीली चट्टानों का आलिंग्न करता
जात–पात, भेदभाव का नाम मिटाता
पठारों को समतल करता
अमृत जल से मित्रता का उपज उगाता
जहां बहता, शत्रुता का नाम न होता
काश! मैं एक दरिया होता।

मैं हरित भरित खेत में परिपक्व खलिहान सजाता
हर प्रांत के गोदाम सुखद बनाता
मातृभूमि का कोश भरता
स्वयं को बांटता रहता
शक्तिशाली देश देख
प्रति प्राणी गौरवान्वित बनता
काश! मैं एक दरिया होता।
मैं निर्धन की भुखमरी मिटाता
निस्सहाय के माथे बंधा
'बंधुआ मजदूर' का कलंक मिटाता
अनाथ बच्चों का भरपेट देख
विद्यालय का मार्ग दिखाता
प्रतिकोने से प्रतिक्षेत्र हेतु
देश को निश्चिंत सिपाही देता
सबका मिलजुल एक प्रफुल्लित उद्यान
सजाता
काश! मैं एक दरिया होता।

मैं जलप्रवाह बन, प्रति नल में घुस जाता
नीरस पड़े कंठों को, अपना पीयूष पिलाता
जटिल चित्तों में अपना कलरव भर अवरोध हटाता
मन में कसी श्रृंखलाएं काट,
मानवता का पाठ पढ़ाता
काश! मैं एक दरिया होता।

मैं सौभाग्यशाली होता
अपने तटों खड़े भव्य मंदिर, मस्जिद, गिरजे
गुरुद्वारों, सबके दर्शन करता
प्रातः सायं उठती गूंजती स्वर–लय में घुल मिल
जाता
काश! मैं एक दरिया होता।

मेरे ऊपर सेतु सजते
आवागमन से दो तटों के वासी मिलते
मैं एक संगम–स्वर बन जाता
दो दिलों को एक कर, उन्हें हर्षित जीवनसाथी
बनाता
उनके घर बसाकर, अपना भी जीवन सफल बनाता
काश! मैं एक दरिया होता।। ■

कूड़ादान

–हीरालाल कौल

कई दशकों से मेरे संग चल रही
मेरी इन पुस्तकों को आज मैंने
कूड़ेदान में फैंक दिया है।
जवानी में जिन्हें पढ़कर मैंने
सुनहरे सपने जगाए थे
आज उनका खोखलापन
साफ सामने झलक रहा है।
जिनसे उत्साहित होकर कभी
मेरे कदमों में गति आती थी
आज वे स्वयं हताश नज़र आती हैं।
जो प्रेरणा की स्रोत थीं कभी
वे आज स्वयं हतप्रभ हुईं
मुंह छिपाने की जगह पूछ रही हैं।
जिन पुस्तकों ने मुझे मेरे
मौलिक अधिकार गिनाए थे
आज वे मेरे अधिकारों की सडांस
सूंघकर नाक दबाए भाग खड़ी हुई हैं।
नया कश्मीर के सुंदर गुलदस्ते से
जिन पुस्तकों ने भविष्य के उजलेपन
का दृश्य दिखाया था
आज उनके पृष्ठ कोरे हो गए हैं।
"बचपन में एक कविता हमें पढ़ाई गई
अच्छा समय आएगा, बच्चो!
तब जन्म से नहीं, योग्यता से होगा राज
तलवार रहेगी म्यानों में
कलम के सिर बंधेगा ताज।"
समय तो नहीं बदला पर
वह कविता विधवा अवश्य हो गई
और उसकी हृदय–विदारक चीत्कार
विधवाश्रम की दीवारों में लुप्त हो गई।
मताधिकार समझाने वाली पुस्तक
मतों की सौदेबाजी से दुखी होकर
चिल्लूभर पानी में आत्महत्या
करने पर उतारू हो गई है।
योग्यता और परिश्रम का दम
भरने वाली पुस्तकें आज
आरक्षण के पैरों तले कचूमर हुईं
खून के अश्रू रो रही हैं।
कानून की हेकड़ी भरने वाली पुस्तकें
आज स्वयं प्रतारित (ठगी सी) महसूस कर रही हैं
संसद हंगामे की जगह और न्यूज़ चैनल
शोर शराबे का अड्डा बन गए हैं।
शब्दकोश के शब्द आज अपने
पुराने अर्थों को तलाक देकर
नए अर्थों के संग नैन मटकाते
हनीमून (आनंद–मास) मना रहे हैं।
इसलिए कई दशकों से मेरी संगी
यह पुस्तकें आज मुझे पराई लग रही हैं
उनके शवों का बोझ अब उठाया नहीं जाता
उनकी दयनीय दशा को देखकर मैंने
उन्हें तिलांजलि दे दी है।
मैंने उन्हें कूड़ेदान में फैंक दिया है।। ■

प्राणायाम

—हृदयनाथ कोकरू

असत असत खसत
पंचालसय
सोहं बिहित छु प्यठ बालसय
युथ न टुक लगी अति
लालसय
मंथर पर पूजन प्रभु, मन स्थिर
कर शिव शंभु! प्राणायाम प्रक्रिया!

अर्थारथः शनै शनै श्वास चढ़ाएं सोहम ब्रह्मरनधर में स्थित है। ध्यान रखें उनको पीड़ा न हो। सोहम मंतर पढ़ें। ऐसे मन को स्थिर कीजिए।

असतंगतवलि प्राणे तवपानेभयुदयोनमुखे।
तावतसा कुंभकावसथा योगिभिरनुभूयते।।

अर्थात्: ढ़ाई हाथ बाहर से श्वास ढ़ाई हाथ भीतर खेंच कर रोक कर शनै शनै वापिस ले जाने तथा पुनः खींचने पर जो विराम लगते हैं उनको कुंभक अवस्था कहते हैं। यहां श्वास दोमुखी (अंतर और बहिर मुखी) हो जाता है। योगी इन्हीं कुंभकावस्थाओं (सांध्य अवस्थाओं) में ध्यान करते हैं। ■

मानव प्रकृति

—एच.एल. कौल

पानी का बुलबुला हूं और आकाश मुकाम है मेरा।
कुछ कम नहीं मैं उससे शायद हूं रूप उसी का।।
जो भी सवाल किया है रब से जवाब हर दम
मिला।
शायद मेरी समझ में रब ने रख बसेरा।।
मेरी हिम्मत में जोश है शायद भरा उसी ने।
कमजोरियों को जब भी मिटा दिया है मैंने।।
जादू है उसके नाम में है मुझे यह यकीन।
नाम लेते ही वरना क्यों आता है माहेज़बीन।।
बेरंग मगर रंग भरे अनेक इस संसार में।
बेवफा हरगिज नहीं प्रेम के व्यापार में।।
कुछ बात है कि मुझको जुदाई मिली है उससे।
खता जरूर है कोई माफी मिलेगी उससे।।
शादमानी चाह मेरी, यह है मेरी प्रकृति।
जान जाओ जितनी जल्दी होगी मेरी नेक भक्ति।।
हटा दे परदा बीच का दिखा दे जलवा तू अपना।
हर्ष मेरा उस अनंत का बनकर रहे ना स्वपना।। ■

Greetings from Core Shaarda Group 2018

काली माता का स्थल – ठाकुरपुर

–बदरीनाथ भट्ट

पुलवामा से एक बड़ा मार्ग पखरपोश जाता है। इस मार्ग के दायें–बायें प्राचीनकाल के बहुत सारे स्थल विद्यमान हैं। रोहमशी नदी को पार करके रोहमूह गांव आता है। ''राजतरंगिणी'' में इसका वर्णन आय है। यह गांव प्रसिद्ध राजा तुंजना की रानी, वाक–पुष्ठा द्वारा बसाया गया है। इसका पहला नाम ''रोहमशू'' था जो अब रोहमुहू बन गया है। राजा तुंजना ने स्वयं ''तुंजन'' बसाया था जो आजकल 'तुजन' नाम से जाना जाता है। यह गांव कोई तीन किलोमीटर रोहमुहू के पश्चिम में स्थित है।

यह रोहमुहू गांव रोहमुहू ''वुडुर'' (पहाड़ियों) की तराई में स्थित है और यह वुडुर पूरे पश्चिम और उत्तर में दूर दूर तक फैली हुई है। इस वुडुर पर प्राचीनकाल में राजाओं और सामंतों ने कई गांव बसाए हैं जो ठाकुरपुर, कामराजीपुर, चरारीपुर, शंकरपुर आदि नामों से जाने जाते हैं। ये गांव दसवीं शताब्दी में बसाए गए हैं।

रानी दिद्दा (द्यद–रानी) दसवीं शताब्दी में हमारे कश्मीर की रानी थी। उसका पति क्षेम गुप्ता था। यह रानी लोहरा देश (लोहरान पुंछ) के राजा सिंह राजा की बेटी थी।

इस रानी ने 950 ई. से 1003 ई. तक कश्मीर पर राज्य किया। रानी दिद्दा कश्मीर की ऐसी रानी रही है जिसने सबसे प्रबल प्रभाव तथा साहस दिखाकर कश्मीर पर राज्य किया है

इसी प्रभावशील रानी के समय राजोरी तथा पुंछ से कई ठाकुर घराने कश्मीर में आए जिनमें से कई सामंत भी बन गए। ठाकुर–पुर इन्हीं ठाकुरों द्वारा बसाया हुआ गांव है।

1980 की घटना है। ठाकुरपुर का एक जमींदार गुलाम अहमद ठाकुर, अपने खेतों में मिट्टी खोद रहा था कि अकस्मात उसका कुदाल किसी पत्थर से जा टकराया। तब उसने इस पत्थर को खोद निकाला। वह यह देखकर दंग रह गया कि यह पत्थर एक काली मूर्ति है। तब उसने और खुदाई की और एक और मूर्ति निकल आई। पहली मूर्ति काली माता की थी और दूसरी विष्णु की थी। दोनों बड़ी भव्य थीं। उसने दोनों को उठाया और अपने घर के एक कमरे की लिपाई की और बड़ी श्रद्धा से इनको दीवार के साथ बिठाया।

यह खबर न केवल सारे गांव में अपितु सारे इलाके में जंगल की आग के समान फैल गई। लोग झुंडों में आने लगे और मूर्तियों को देखते गए। पुलवामा थाने की पुलिस को भी इस गांव के चौकीदार ने संदेश पहुंचाया। पुलिस ने इन मूर्तियों को उठाकर थाने पर लाया।

इन्हीं दिनों टेंगपुना गांव के मंदिर से चोर चंडी माता की मूर्ति उठाकर ले गए थे। जब मूर्ति पाने की खबर वहां के पंडितों ने सुनी, वे दौड़े–भागे आए। पर यह काली माता की मूर्ति उनकी नहीं

थी। यह मूर्ति दसवीं शताब्दी की ठाकुरों द्वारा अपने मंदिर में स्थापित की हुई मूर्ति थी। यह इतनी भव्य थी कि देखने वाला देखता ही रह जाता था। यह उस काल की मूर्ति कला की एक अनमोल कलाकृति थी। ऐसी प्रतिमा आज तक कहीं भी कश्मीर में दिखाई नहीं दी थी।

सौभाग्यवश उन दिनों पुलवामा के डी.सी., श्री विजय बकाया जी थे। टेंगपुना के पंडितों की प्रार्थना स्वीकारते उन्होंने यह मूर्ति उनके हवाले की, क्योंकि उनकी चंडी माता की मूर्ति चोर उठाकर ले गए थे।

टेंगपुना के पंडित लोग फूले न समाए। वे इस भव्य मूर्ति को लेकर गए और एक नया मंदिर इस मूर्ति के लिए बनाया। हजारों पंडित इस मूर्ति के दर्शनों के लिए टेंगपुना आ पहुंचे। यहां एक बड़ा हवन रचाया गया। श्री विजय बकाया जी ने भी इस हवन में भाग लिया और अपने भाव कुसुम अर्पित किए।

1990 की राजनैतिक उत्थल–पुत्थल और अराजकता के कारण वादी के लगभग सभी पंडित लोग भागने लगे। टंगपुना गांव की भी यही दशा थी। सभी भाग निकले, पर अस्त–व्यस्त मानसिक दशा के कारण काली माता को भूल गए। परिणाम स्वरूप तस्कर आए और मूर्ति को उठाकर ले गए। बाद में पता चला कि पुलिस इस मूर्ति को खोज निकालने में सफल हुई, पर अज्ञात कारणों से, रहस्यमय ढंग से, यह भव्य मूर्ति जर्मनी पहुंचा दी गई।

आज से दो बरस पहले, जब हमारे प्रधानमंत्री श्री मोदी जी, जर्मनी गए तो वहां की सुश्री मार्कर अंजला ने, जो वहां की चांस्लर थी, श्री मोदी जी को यही भव्य मूर्ति उपहार में दे दी। ■

आतंकवाद

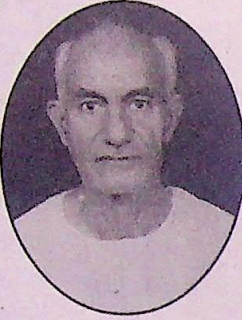
सजती है बाजार जहां
गोलियों बारूदों की,
कौड़ियों के मोल बिकते
जान–ईमान इंसानों के।
इंसानियत की छांव जहां
खो रही उजालों में,
हो रहा वह राष्ट्र जवां
नकाबों के अंधियारों में।
आतंकी हमलों तले
वीरों ने सर कटा दिए,
मां का आंचल कफ़न बना
अर्थी को पिता का कंधा मिला।
कितनी मांगे उजड़ गईं
घर की दीपक बुझ गया,
मां की गोद सूनी हुई
पिता का सहारा छि गया।
मन की आंखों से देख जरा ऐ आतंकी
कद तेरा कितना छोटा है,
मरी हुई है ज़मीर तुम्हारी
मर गया धर्म–ईमान है।
हर सांसें बद्दुआ दे रहीं
जर्रा–जर्रा तुम्हें कोश रहा,
इन मौतों के सिलसिले को जरा
तू दो पल ठहरकर सोच जरा।
तूने अपनी मासूमियत खोई
तूने खोया अपना ईमान,
इंसानों को मारने वाले कैसे हो सकता है इनसान
ऐ आतंकी सोच जरा।। ■

–अज्ञात

कश्मीर के इतिहास की कथा

(56वीं किस्त)

■ पृथ्वीनाथ भट्ट

सामान्य रूप से सारे बच्चे द्यदी के घर पर इकट्ठे पहुंच गए। उन्होंने शिवरात्रि के नैवेद्य अखरोट द्यदी को पहले ही दे दिए थे जैसा कि कश्मीरी पंडितों की परंपरा रही है। यह नैवेद्य न केवल अपने पड़ोसियों अपितु सारे परिजनों को बांटना अनिवार्य होता है। जब कश्मीर में थे तो श्रीनगर नगर में सारे परिजन प्रायः वहीं रहते थे तो उनको यह प्रसाद दे देना आसान होता था। अब जबकि 1990 ई. विप्लव से सारी कश्मीरी पंडित बिरादरी को अपनी पुण्य, प्यारी जन्मभूमि का त्याग करना पड़ा और जम्मू नगर, दिल्ली, पुणे, मुंबई, लखनऊ आदि भारत के छोटे बड़े नगरों में रोजी रोटी के कारण बिखरना पड़ा। इस कठिन परिस्थिति में कैसे इन परिजनों तक शिवरात्रि का नैवेद्य पहुंचाया जा सकता है। हां, कोरियर द्वारा अतीव निकट के परिजनों को भेजना ही पड़ता है। वहां कश्मीर में देहात गांव में बसने वाले कश्मीरी पंडित दूर दराज़ गांव नगरों में रहने वाले अपने परिजनों को प्रशाद पहुंचाना पड़ता था। इसमें यह लाभ था कि रिश्तेदारों से मेल मिलाप और घनिष्ठ संबंध बना रहता था। एक दूसरे के दुख सुख में बराबर के साझीदार बनकर दुखी परिवार का दुख आपस में बांटा जाता था। यह पलायन के पश्चात धीरे धीरे समाप्त हो रहा है। अब नए पड़ोसियों से संबंध बना है और समाज में आए परिवर्तन से इस नए रिश्ते में भी घनिष्ठता और सौहार्दता पनपी है जो बहुत अच्छी बात है।

द्यदी ने सारे बच्चों का सहर्ष स्वागत किया। बच्चों ने उनके चरणों का स्पर्श किया और ढ़ेर सारे आशीर्वचन प्राप्त किए। यह उनके लिए करोड़ों रूपों से बढ़कर था। क्यों न हो जो उनकी प्यारी द्यदी के मुख कमल से निकले थे। सारे बच्चे अनुशासन से सुंदर कढ़ाईदार गब्बे पर बैठ गए। द्यदी ने परीक्षा से संबंधित जानकारी उनसे प्राप्त की, उनके उत्तर से आश्वस्त होकर वह कश्मीर के इतिहास की कथा सुनाने लगी।

प्यारे बच्चो! पिछली बैठक में मैंने आपको सुनाया था कि राजा चक्रवर्मण को किस तरह डामरों ने रात के समय उसे राजभवन में मार डाला था। उन्होंने इसका बदला लिया और उसका काम तमाम करके अपनी जलन को शांत किया।

उसके मरणोपरांत शर्वट तथा अन्य मूर्ख मंत्रियों ने पार्थ के दुष्ट पुत्र उन्मत्तवंत को कश्मीर के सिंहासन पर बिठाया।

राजा उन्मत्तवंतः (937—39 ई.)— प्यारे बच्चो! कश्मीर की प्रजा के पापों का या राजा के दुष्कर्मों का परिणाम यह रहा कि एक के बाद एक दुष्ट राजा स्वर्गतुल्य कश्मीर का शासक बना जिसने अपनी क्रूरता और अत्याचार से प्रजा को आतंकित किया।

इस राजा के मंत्री गायक, नृत्य करने वाले थे जो राजा को गीत संगीत से भ्रमित करते रहे। इन्हीं ही गायकों में एक पर्वगुप्ता था जो नंगा ही राजदरबार में नाचता था। उसने तांत्रिणों के समय से देश की दुर्दशा देखी थी और अनुभव प्राप्त किया था कि वे और डामर किस तरह राजाओं को अपनी उंगलियों पर नचाते थे और उनका कोष लूटकर खूब मजे करते थे।

पर्वगुप्त को स्वयं कश्मीर का शासक बनने की उत्कट इच्छा थी, अतः उसने राजा उत्तामन्वंत के मुख्यमंत्री सहित अन्य मंत्रियों से सांठगांठ की और आपस में एकजुट हो उन्मत्ताबंत को समाप्त कर शासन हड़पने की सौगंधं खाई। इन मंत्रियों में भूभट्ट, सर्वट, छोजा, कुमुद और अमृतकर ने पर्वगुप्त के साथ साजबाज किया।

प्यारे बच्चो! राजा उन्मत्तावंत के राजकाल में संग्राम नाम डामर के घर रक्क नाम का एक वीर ब्राह्मण रहता था। उसने गवाक्ष नामक सर में श्री अर्थात लक्ष्मी की मूर्ति पाई थी।

राजा ने इस रक्क ब्राह्मण की वीरता एक युद्ध में देखी थी, जब वह एक सिपाही था। राजा उन्मत्तावंत ने इस बलवीर को धीरे धीरे मुख्यमंत्री की पदवी तक पहुंचाया।

पर्वगुप्त ने उस श्री देवी जैसी ही मूर्ति बनाई जो उसने सर में देखी थी और इसका नाम रखजयादेवी रखा। पर्वगुप्त के बहकावे में आने पर राजा उन्मत्तावंत ने अपने ही परिजनों को समाप्त कर दिया क्योंकि पर्वगुप्त स्वयं राजा बनना चाहता था।

प्यारे बच्चो! राजा ने अपने ही पिता पार्थ को पत्नियों आदि समेत राजभवन से खदेड़ दिया था। उसने सपरिवार अब जयेंद्र विहार में आश्रय लिया था जहां भिक्षु भोजन देते थे।

शंकरवर्मण और उसके भाई जो अभी छोटे बच्चे थे और अभी राजभवन में ही रहते थे, उनको बंद रखा और बिना भोजन के दिए वे सारे भूखों मर गए।

राजा ने अपने पिता को मारने का षड़यंत्र रचा। जिन मंत्रियों ने उसे ऐसा करने की स्वीकृति दी, उन्हें पुरस्कार दिया और जिन्होंने अस्वीकृति दी, उनको कारागार में डाल दिया। यह राजा इतना दुष्ट और अत्याचारी था।

प्यारे बच्चो! सुनते हो न? जी द्यदी, हां, ध्यान से कथा सुनते हैं।

द्यदी बोली–एक रात पार्थ के मारने के षडयंत्र पर निर्णय हुआ। मंत्रियों, सरदारों, तांत्रिणों और अन्य अधिकारियों ने जयेंद्र विहार को जिसमें राजा का पिता पत्नियों सहित रहता था, घेर लिया।

कुमुद और अन्य व्यक्तियों ने विहार में घुसकर पार्थ को, जो फटे वस्त्र पहने थे, कम भोजन के कारण कमजोर हुए थे, घसीटकर बाहर निकाला जबकि उसकी पत्नी और बच्चे रोने लगे। बाहर इन दरिंदों ने पार्थ को पत्थरों से मार डाला।

जब राजा उन्मत्तावंत को समाचार दिया गया कि उसके पिता को मारा गया तो वह अगले दिन अपने मंत्रियों सहित पिता के शव को देखने आया। वहां प्रत्येक मंत्री आदि ने राजा को प्रसन्न करने के लिए उसके अंगों पर प्रहार करने का बखान किया।

पर्वगुप्त ने अपने पुत्र देवगुप्त को इशारा किया कि तुम पार्थ के शव में छुरा घोंप दो। उसने ऐसा ही किया। इस कुकृत्य पर राजा खिलखिलाकर कहकहे मारने लगा।

राजा चक्रवर्मण की मृत्यु के पश्चात राजकोष को पहले तांत्रिणों और फ़िर डामरों ने खूब लूटा था। इनके पश्चात अब उन्मत्तावंत के शासनकाल में उस कोष को कायस्थों ने लूटा।

प्यारे बच्चो! राजा ने आचार–विचार, धर्म और सभ्यता को पांव तले रौंदा था, नहीं तो क्या वह पिता का वध करवाता और उसके मारे जाने पर खिलखिलाता? कितना पतन हो गया था कश्मीर के राजा तथा मंत्रियों को और प्रजा को जो ऐसे धर्मभ्रष्ट, कर्मभ्रष्ट और मूर्ख राजाओं को सहन करते थे।

प्यारे बच्चो! उन्मत्तावंत ने अपनी माताओं को जो नंगी थीं और भूख से कंकाल बनी थीं, लातों से मारा। उसने गर्भवती महिलाओं की कोखों को कटवा दिया और उनमें पलते अजात शिशुओ के टुकड़े टुकड़े करवा दिए।

ऐसे भी लालची और गिरे ब्राह्मण उसके शासन काल में थे जो उसके चरणों में गिरकर अग्रहार पाने की दुहाई देते थे।

राजा को अपने कुकृत्यों का फल मिला। वह इतना रोगग्रस्त हुआ कि न केवल प्रजा अपितु उसकी चौदह रानियां भी प्रसन्न हुईं।

राजा उन्मत्तावंत ने अपनी मृत्यु समीप आते देख अपने एक छोटे बालक जिसका नाम शूरवर्मण रखा गया था, अपना उत्तराधिकारी घोषित किया।

इसके कुछ ही समय पश्चात 939 ई. के आषाढ़ मास अमावस्या उस क्रूर राजा का अंत हुआ।

शूरवर्मण द्वितीय (939 ई.)–शूरवर्मण राजा उन्मत्तावंत का पुत्र न था अपितु राजा की दासियों ने कहीं से लाकर उसे राजा का पुत्र घोषित किया था। इसकी राजा को भनक तक न थी। यही पुत्र शूरवर्मण द्वितीय के नाम से 939 ई. में कश्मीर की गद्दी पर बिठाया गया।

यह बालक राजा आषाढ़ शुक्ल सप्तमी को जयखमिन नामक सूर्य मंदिर के दर्शन करने गया। इसी दौरान उन्मत्तावंत का सेनापति जिसे राजा ने माधवराज (मराज) में डामरों को दबाने के लिए भेजा था, राजा के मरने का समाचार सुन पुनर्दिष्टान राजधानी लौटा। वह थका मांदा राजधानी पहुंचा तो एकलंगों, तांत्रिणों, जागीरदारों तथा सिपाहियों ने उसे रोका।

प्यारे बच्चो! एक वीर सेनापति होने के नाते वह और उसके साथ आए हुए डामर, जागीरदारों ने एकलंगों, तांत्रिणों और सैनिकों आदि को परास्त किया और आगे बढ़ते गए। उसने तुरंत राजभवन में प्रवेश किया। जब राजा के सैनिकों ने अन्य सैनिकों की पराजय की सूची पाई तो बालक राजा शूरवर्मण द्वितीय को अकेला छोड़कर भाग गए। बालक को माता अपने साथ ले गई।

कमलवर्धन को बिना खूनखराबे कश्मीर की राजगद्दी मिल गई थी पर मूर्ख ने समय और स्थान की स्थिति को न पहचाना। मूर्ख परामर्शदाताओं के कहने पर वह खाली राजसत्ता हथिया न सका।

वह अपने भवन में गया। रात व्यतीत कर उसे राजा बनने की इच्छा हुई। उसरे सारे ब्राह्मणों की सभी बुलाई।

प्यारे नन्हे–मुन्नो! शूरवर्मण को ब्राह्मणों ने राजा घोषित नहीं किया। ब्राह्मण सभा कई दिनों तक चली, कोई निर्णय नहीं ले सके। उत्पलवंश अब समाप्त हो गया।

एक दिन यशस्कर नामक युवक अकस्मात ब्राह्मण सभा में आया। उसे देखकर ब्राह्मणों ने उसे ही कश्मीर का नया राजा बनाने का निर्णय लिया।

प्यारे बच्चो! उत्पल वंश में केवल राजा अवंतिवर्मण ही सबसे श्रेष्ठ राजा था जिसने कश्मीर मंडल पर अच्छा शासन चलाया, प्रजा के कष्ट दूर किए। उनकी बिगड़ी दशा सुधारी। उन्होंने पूरे मंडल में पशु मारने और खाने पर प्रतिबंध लगाया। अवंतीपुर को अपनी राजधानी बनाया। शेष राजा निकम्मे, अत्याचारी, मूर्ख और चरित्रहीन थे। उनके शासनकाल में कश्मीर और कश्मीरियों का पतन हुआ।

प्यारे लाडलो! उत्पल वंश ने कश्मीर पर 855 ई. से 939 ई. अर्थात कुल 84 वर्ष शासन किया।

राजा उन्मत्तावंत के मरणोपरांत उसके बालक पुत्र शूरवर्मण द्वितीय और उसकी माता के शासन छोड़ने तथा सेनापति कमलवर्धन के हाथ आए राजसिंहासन के अवसर को खोने, उसके द्वारा बुलाए ब्राह्मणों की सभा के कई दिनों के पश्चात किसी निष्कर्ष पर न पहुंचने और अकस्मात वहां से भूतपूर्व राजा शंकरवर्मण के कोषाध्यक्ष प्रभाकरदेव के पुत्र यशस्कर के उस ब्राह्मण सभा के समीप मार्ग से चलने तथा ब्राह्मणों द्वारा उसी यशस्कर को अपनी ब्राह्मण मंडली में बुलाकर उसे बिना पूछे पाछे या उसकी परीक्षा लिए उसे कश्मीर देश का राजा घोषित करने का क्रम एक अनूठी एवं अविश्वसनीय घटना है। यशस्कर का ब्राह्मणों द्वारा नई वेशभूषा तथा हार आदि का प्रबंध कर उसका राज्याभिषेक किया जाना और उसे कश्मीर के सिंहासन पर बिठाना कितना विचित्र लगता है।

प्यारे बच्चो! यह विचित्र घटनाएं उस समय की दुर्दशा तथा विद्वत्ता का खोखलापर प्रमाणित करती हैं। जो भी हो अब नए राजा यशस्कर का वर्णन सुनाती हूं।

राजा यशस्करः (939–948 ई)–राजभवन तक ब्राह्मण सभा उसके साथ थी। ज्यों ही यशस्कर ने राजभवन में प्रवेश किया तो वहां खड़ सैनिकों को उसने आदेश दिया कि वे ब्राह्मणों को अंदर आने न दें और वहीं से भगाएं।

प्यारे बच्चो! द्वारपालों ने ब्राह्मणों को भगाया। इसी बीच यशस्कर ने मुड़कर सारे ब्राह्मणों को हाथ जोड़कर निवेदन किया कि आपने मुझे कश्मीर का राजसिंहासन दिया अब मेरा कर्तव्य आपको देवताओं का नाईं सम्मान आदर करना। मुझे कश्मीर का नरेश बनाने के कार्यरूप अब आपको अभिमान हो जाएगा। अतः आज से आप मेरी अनुमति के बिना यहां न आएंगे और न ही राजकार्य में हस्तक्षेप करेंगे। वे समझ गए यहां हमारी दाल गलने वाली नहीं, इसलिए चुपचाप अपनी राह ली।

इसके पश्चात राजा यशस्कर ने शासन को अपने हाथ में लिया और पूरे देश में कड़ाई से आदेशों का पालन करने पर बल दिया। चोरों, चकारों, लुटेरों, तांत्रिणों, डामरों, कायस्थों और मंत्रियों को चेतावनी दी कि जो कोई भी सही रास्ते पर नहीं आएगा उसे कड़ा से कड़ा दंड दिया जाएगा।

चोरी चकारी बंद हुई। डामरों ने फिर खेती का काम किया। तांत्रिण भी वश में हुए। सारी शासन प्रणाली सुचारू रूप से कार्यरत हई। प्रजा खुश हुई और सुख और शांति से रहने लगी।

(क्रमशः)

कश्मीरी कवि रत्न जगद्धर भट्ट

—राजदुलारी कौल, पठानकोट

गतांक से जारी...

जगद्धर भट्ट की भक्तवत्सलता की जितनी तारीफ की जाए वह कम है, पढ़ने वाले भक्तों की आंखों से गंगा यमुना की धारा बहने पर बाध्य होती है। कवि ने पुरारी की भक्ति वर्णन को एक विचित्र रूप दिया है...

(दुग्धाबिध दोऽपि पयसः प्रषतं वृणोषि,
दीपं त्रिधामनयोप्युररी करोषि
वाचाम प्रसूति रपि मुग्ध वचःश्रणोषि,
किम किम करोषि न विनीतजनानुरोधात)

भक्त उपमन्यु को श्रीरसागर तक दे डाला, इतनी शक्ति रखने पर भी पूजन के समय भक्तजनों का वितीर्ण किया हुआ जलकण भी प्रसन्नता से स्वीकार करते हैं। आपका एक नेत्र रवि रूप है, दूसरा सोम रूप है, तीसरा अग्नि रूप है, इस प्रकार तेजोमय पिंडों के प्रभु होकर भी एक छोटे से छोटे भक्त द्वारा किया द्वीप दान भी स्वीकारते हैं। आप ब्राह्नी वाणियों का उत्पति स्थान होने पर भी अपने मुग्ध भक्तों की विनय एवं स्तुति को सुन लेते हैं, क्योंकि आपसे बढ़कर और कोई भक्त वत्सल नहीं हैं। मैंने अब तक चार सौ श्लोकों द्वारा आपकी स्तुती की पर आप मेरी और कोई ध्यान नहीं देते—यह क्यों?

(एका त्वमेव भक्तासि मम प्रपेति,
दंतंवरंस्मरसि चेद गिरिराज पुत्र्याः
प्रेरणा विम्रषि कथमंबर सिंधुमिंदु,
लेखां च मूधिर्न हृदयो दयितां दयांच।।)

आपने पार्वती से यह कहा कि मैं तुम्हारे सिवा किसी और से प्यार नहीं करूंगा, इस प्रतिज्ञा का स्मरण करके आप मेरे प्यार से तुष्ट नहीं हैं? यह बात है तो बताईए, आकाश गंगा और चंद्रकला से आपको इतना प्रेम क्यों? उनको आपने अपनी जटा में स्थान क्यों दिया है? दया को हृदय में क्यों बिठा रखा है? इन तीनों को अपनाते समय आपने अपनी प्रतिज्ञा क्यों तोड़ी है? फिर मैंने ही कौन सा अपराध किया है कि आप मेरी स्तुति का निरादर करते हैं?

(किम भूयसायदि न ते हृदयंगमेव,
सस्यागृहे वससि किम हृदये मदीये।
साधं प्रियेन वसनं तदुप्रेक्षणां च,
दुखःवहम हि मरणादपि माननीनाम।।)

अच्छा और सब बातें जाने दीजिए, एक बात तो बताईए, मेरी वाणी के घर से आप परिचित हैं या नहीं? मेरा हृदय ही उसका घर है न और वहीं उसी के घर में आप चौबीसों घंटे रहते हैं यानि मैंने आपको हृदय में बिठा रखा है, बताईए यह क्यों? जिसके हृदय में आप रहते हैं, उसी की परवाह नहीं करते, आप का यह अन्याय कैसा? जिससे आपको इतनी नफरत, उसी के घर में, उसी के साथ वास? जरा संसार की तरफ आंख उठाकर तो देखिए, माननीय महिलाओं के साथ ही यदि उनका प्रेमी रहे और रहकर भी उनकी उपेक्षा करे तो उनको मृत्यु से भी अधिक दुख होता है या

नहीं? फिर क्यों आप मेरी वाणी को इतना दुख दे रहे हैं? बहुत अच्छा, आपके जी में जो आए वह कीजिए।

(मातःसरस्वति बधान धृतिंस्वदीयां,
विक्षप्तिमातिर्विधुरां विभवे नवेध्य।
देवी शिवा शशिकला गगनापगा च,
कुर्वन्त्यवश्यमबला जन पक्षपातम।।)

मां सरस्वती! अपने आराध्य देव को उपेक्षा करने दे, तू अपनी कारुणिक विक्षिप्ति उन्हें सुनाना बंद न कर, धैर्य न छोड़, भगवती भवानी चंद्रमा की कला और व्योमगंगा वहीं, उनके शरीर पर विराज रही है। वह तीनों स्त्री हैं और स्त्री स्त्री की सहायक होती है, वह कभी कभी तेरी सिफारिश करेंगी, अब नहीं तो तब उन्हें तेरा आदर करना पड़ेगा। तीन तीन नारियों की मदद कभी न कभी सफल हुए बिना नहीं रहेगी।

(एषा विसर्ग कुटिला यदि चंद्रलेखा,
स्वर्गापगा च यदि निस्यतरंगतेयम।
देवीदयाद्र हृदया तुनग्रेंद कन्या,
धन्याकरिष्यति न ते निबिडामव भवज्ञाम।।)

हां चंद्रलेखा स्वभाव से कुटिला हैं, स्वर्गगंगा भी प्रपंच और चंचल है और ऐसी नारियों पर विश्वास नहीं किया जाता। कुटिलों और चंचलों का क्या ठिकाना, पर दयार्द हृदया पार्वती जी तो वैसी नहीं (पर्वत पुत्री) होने के कारण उनकी क्षमाशीलता पर संदेह नहीं, वह तेरी अवज्ञा नहीं करेगी। अपनी स्तुतिमयी वाणी का इस प्रकार समाधान करके जगद्धर भट्ट फिर अपने स्वामी शंकर से आत्म निवेदन करना आरंभ करता है। स्वामी आप मेरी रक्षा क्यों नहीं करते।

(पापः खलोअहमिति नाहर्सि मां विहातु,
किं रक्षया कृतमतेरकुतो भयस्य।
यस्मादसाधुरधमो अहं पुण्यकर्मा,
तस्मातवास्मि सुतरामनु कम्पनीय।।)

मैं पापी हूं, मैं दुष्कर्मी हूं, क्या यही समझते हुए आप मेरा परित्याग कर रहे हैं?

नहीं ऐसा करना आपको शोभा नहीं देता, क्योंकि भयरहित, सुकृतकारी को रक्षा से क्या प्रायोजन, रक्षा तो पापियों, भयार्तों और खलोंहियों की करनी पड़ती है। मुझ महापापी, महाअधम की करी जाती है, जो स्वयं ही रक्षित है उसकी नहीं की जाती। रक्षा तो अरक्षितों की ही की जाती है। मुझ महापापी, महाअधम, महाअसाधु की रक्षा आप नहीं करेंगे तो फिर करेंगे किसकी? मैं ही तो आपकी दया, आपके द्वारा की गई रक्षा का सबसे अधिक अधिकारी हूं। आप ही कहिए, हूं या नहीं? हां, आप शायद यह कहें किः

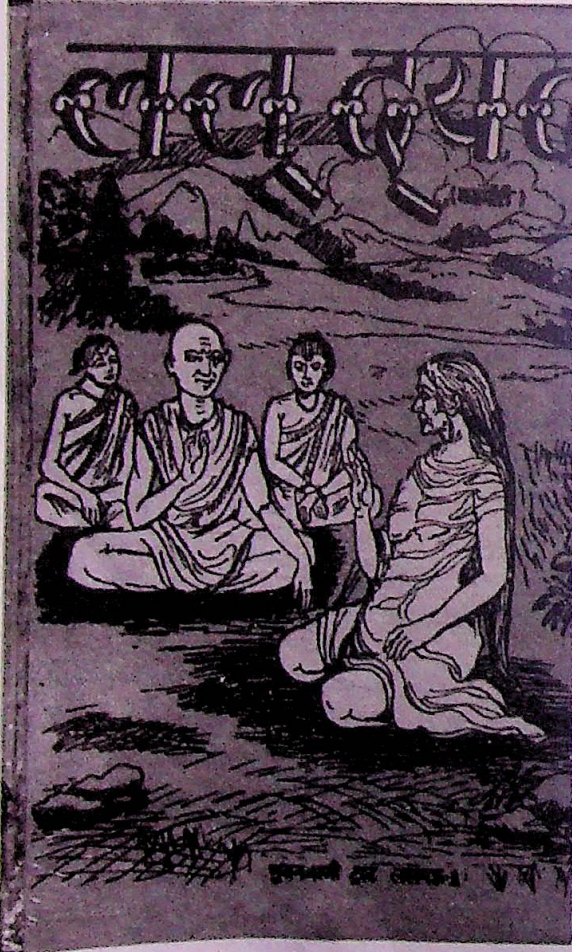
(स्वेरेव यद्यिप गतोअहमधः कुकृत्यै,
स्तत्रापि नाथ! न तवास्म्य वलेप पात्रम।
हृप्तःपशुः पतति यः स्वयमंधःकूपे,
नोपेक्षते तमपि कारुणिको हिलोकः।।)

मैं अपने पापों से ही पतित हूं तथापि ऐसा होने पर भी मैं आपकी अवज्ञा का पात्र नहीं, आपको मेरा उद्धार करना ही चाहिए। आप तो सर्वसामर्थ महादेव हैं। साधारण दयाशील जन भी पतितपें की उपेक्षा नहीं करते। यदि कोई विवेकहीन पशु स्वयंमेव किसी अंधकूप में गिर जाता है तो कारुणिक मनुष्य उसे भी कूप से निकाल देता है। अतः अपने ही कुकर्मों से पतित मुझ नरपशु पर भी दया करना आपका कर्तव्य है। आप ऐसा नहीं करेंगे तो आप पर पक्षपात का दोष लगेगा। आप अन्यायी ठहराए जाएंगे क्योंकि आपने मेरे जैसे कई जनों का परित्राण किया है। आपने अपने गले में जिस सांप को लिपटा रखा है, उसके करतूत पर आपने कभी विचार किया है? जैसा वह है वैसा मैं भी हूं।

(क्रमशः)

अंतर्राष्ट्रीय महिला दिवस पर विशेष

—शिबन कृष्ण रैणा

कश्मीर की आदि संत कवयित्री योगिनी ललद्यद (14वीं शती) निसंदेह संसार की महानतम आध्यात्मिक विभूतियों में से एक थीं, जिसने अपने जीवनकाल में ही परमविभु का मार्ग खोज लिया था और ईश्वर के धाम/प्रकाश स्थान में प्रवेश कर लिया था। वह जीवनमुक्त थी तथा उसके लिए जीवन अपनी सार्थकता एवं मृत्यु अपनी भयंकरता खो चुके थे। उसने ईश्वर से एकनिष्ठ होकर प्रेम किया था और अपने में स्थित

कश्मीरी

ललद्यद

(नागरी लिप्यन्तरण-सहित हिन्दी अनुवाद)

(१४ वीं शती)

मूल रचयिता

आदिकवयित्री ललेश्वरी

अनुवादक एवं लिप्यन्तरणकार

डॉ० शिबनकृष्ण रैणा

संस्कृत अनुवाद

आचार्य श्री रामजी शास्त्री

प्रकाशक

भुवन वाणी ट्रस्ट

मौसमबाग़ (सीतापुर रोड), लखनऊ - 226 020

पाया था (खुछुम पंडित पननि गरे)।

ललद्यद को प्रारंभिक शिक्षा–दीक्षा अपने कुल गुरु श्री सिद्धमोल से प्राप्त हुई। सिद्धमोल ने उसे धर्म, दर्शन, ज्ञान और योग संबंधी विभिन्न ज्ञातव्य रहस्यों से अवगत कराया तथा गुरुपद का अपूर्व गौरव प्राप्त कर लिया। अपनी पत्नी में बढ़ती हुई विरक्ति को देखकर एक बार सोनपंडित ने सिद्धमोल से प्रार्थना की कि वे ललद्यद को ऐसी उचित शिक्षा दें जिससे वह सांसारिकता में रुचि लेने लगे। कहते हैं कि सिद्धमोल स्वयं ललद्यद के घर गए। उस समय सोनपंडित भी वहां पर मौजूद थे। इससे पूर्व कि गुरुजी ललद्यद को सांसारिकता का पाठ पढ़ाते, एक गंभीर चर्चा छिड़ गई। चर्चा का विषय थाः 1. सभी प्रकाशों में कौन–सा प्रकाश श्रेष्ठ है, 2. सभी तीर्थों में कौन–सा तीर्थ श्रेष्ठ है, 3. सभी परिजनों में कौन–सा परिजन श्रेष्ठ है और 4. सभी सुखद वस्तुओं में कौन–सी वस्तु श्रेष्ठ है? सर्वप्रथम सोनपंडित ने अपनी मान्यता यों व्यक्त कीः "सूर्य प्रकाश से बढ़कर कोई प्रकाश नहीं है, गंगा के समान कोई तीर्थ श्रेष्ठ नहीं है, भाई के बराबर कोई परिजन नहीं है तथा पत्नी के समान और कोई सुखद वस्तु नहीं है।"

गुरु सिद्धमोल का कहना थाः "नेत्र प्रकाश के समान और कोई प्रकाश नहीं है, घुटनों के समान और कोई तीर्थ नहीं है, जेब के समान कोई परिजन नहीं हैं तथा शारीरिक स्वस्थता के समान और कोई सुखद वस्तु नहीं है।"

योगिनी ललद्यद ने अपने विचार यों रखेः "मैं अर्थात् आत्मज्ञान के समान कोई प्रकाश नहीं है, जिज्ञासा के बराबर कोई तीर्थ नहीं है, भगवान के समान और कोई परिजन नहीं है तथा ईश्वर–भय के समान कोई सुखद वस्तु नहीं है।" ललद्यद का यह सटीक उत्तर सुनकर दोनों सोनपंडित तथा सिद्धमोल अवाक् रह गए।

ललद्यद के समकालीन कश्मीर के प्रसिद्ध सूफ़ी संत शेख नूरुद्दीन वली/नुंद ऋषि ने कवयित्री के बारे में जो उद्‌गार व्यक्त किए हैं, उनसे बढ़कर उस परम योगिनी के प्रति और क्या भावपूर्ण श्रद्धांजलि हो सकती है? उस पद्‌मपुर/पंपोर की लला ने दिव्यामृत छक कर पिया, वह थी हमारी अवतार प्रभ, वही वरदान मुझे भी देना।

दरअसल ईश्वर (परम विभू) की प्रतिनिधि बनकर अवतरित हुई और उसके फरमान को जन–जन में प्रचारित कर उसी में चुपचाप मिल गई, जीवन–मरण के लौकिक बंधनों से ऊपर उठकरः मेरे लिए जन्म–मरण हैं एक समान/न मरेगा कोई मेरे लिए/और न ही/मरूंगी मैं किसी के लिए! (न मरेम कांह तॅ न मरॅ कांसि)। ■

(लेखक की भुवन वाणी ट्रस्ट, लखनऊ से प्रकाशित 'ललद्यद' से उद्धृत इस अनमोल पुस्तक की विद्वत्तापूर्ण भूमिका हिंदी जगत के मूर्धन्य विद्वान पदमश्री बनारसीदास चतुर्वेदी ने लिखी है।)

विस्थापन की त्रासदी और हिंदी साहित्य पर संगोष्ठी

–महाराज कृष्ण भरत

कश्मीर से निष्कासन के लगभग तीन दशक बाद यह ऐसा पहला अवसर था जब देश की किसी राष्ट्रीय साहित्यिक संस्था ने हाशिए पर धकेल दिए गए विस्थापन साहित्य को हिंदी साहित्य की मुख्यधारा में लाकर खड़ा कर दिया। हिंदी साहित्य की विभिन्न धाराओं के साथ विस्थापन साहित्य की नई विधा को जोड़ा, पुष्पित, पल्लवित होने का मार्ग प्रशस्त किया। यूं तो गत वर्षों में क्षेत्रीय (जम्मू कश्मीर राज्य में) तथा राष्ट्रीय स्तर पर कश्मीर से उजड़े हुए रचनाकारों की कविता–कहानियों ने विभिन्न पत्र–पत्रिकाओं में अपना स्थान बनाया। आतंकवाद, विस्थापन की त्रासदी के संदर्भ में कई पुस्तकों का प्रकाशन हुआ, विशेषांक प्रकाशित हुए पर यह ऐसा पहला सराहनीय प्रयास था जब उत्तर प्रदेश हिंदी संस्थान लखनऊ की ओर से 'विस्थापन की त्रासदी और हिंदी साहित्य संदर्भ कश्मीर' नामक विषय पर द्विदिवसीय राष्ट्रीय संगोष्ठी का आयोजन 7 और 8 मार्च 2018 को लखनऊ स्थित हिंदी भवन के यशपाल सभागार में हुआ।

महाराज कृष्ण शाह

दिलीप कौल

डा. अमिता दुबे

'कश्मीर और हिंदी साहित्य' विषय पर बीज वक्तव्य देते हुए साहित्यकार डा. शशिशेखर तोषखानी ने कहा कि विस्थापन साहित्य को हिंदी साहित्य की मुख्यधारा के अंग के रूप में स्वीकार किया जाना एक सकारात्मक काम है। डा. तोषखानी ने विस्थापन साहित्य पर विहंगम दृष्टि डालते हुए कहा कि कश्मीर से भटकते भागते जन समुदाय के कवियों लेखकों ने घर छूटने की अपनी व्यथा को साहित्य के माध्यम से लोगों तक पहुंचाने का प्रयत्न किया है। अपने लेखन में उन्होंने स्थिति की भयावह वास्तविकता से उत्पन्न अस्तित्व एवं अस्मिता की आधारभूत चिंताओं की ओर अपनी मिट्टी से उखड़ने के दर्द को व्यक्त करने का प्रयास किया है। इस प्रक्रिया से साहित्य की एक नई विधा अस्तित्व में आई जिसे विस्थापन साहित्य का नाम दिया गया। इस विधा के बारे में भारतीय भाषाओं के साहित्य में अब तक न कुछ कहा गया था न कुछ सुना गया था। पर हिंदी व अरबी में तथा अनेक यूरोपीय भाषाओं में इतिहास की क्रूरताओं के कारण उन जनसमूहों के विस्थापन पर रचित इतिहास की अपनी एक अलग पहचान बन चुकी है। जहां तक भारतीय भाषाओं का संबंध है यह माननीय अनुभवों का एक नया धरातल था जिसे कश्मीर के विस्थापित लेखकों ने पहली

डा. क्षमा कौल

डा. महाराज कृष्ण भरत

महाराज कृष्ण संतोषी

बार छुआ।

तथाकथित उदारवादी कहे जाने वाले बुद्धिजीवियों पर कटाक्ष करते हुए डा. तोषखानी ने कहा कि इस वर्ग में विस्थापितों के विरुद्ध चुप्पी का षड़यंत्र रचा। हमारे विस्थापित रचनाकारों ने अभिव्यक्ति के सभी खतरे उठाते हुए कश्मीरी हिंदी, अंग्रेजी, उर्दू, डोगरल तथा पंजाबी में भी आतंकवाद के विरुद्ध एक हस्तक्षेप के रूप में लिखना प्रारंभ किया। विस्थापन के इतिहास और साहित्य की उन्होंने सारगर्भित जानकारी दी तथा विशेषकर विस्थापन काव्य के कई मार्मिक उद्धरण भी प्रस्तुत किए। उन्होंने कहा डा. क्षमा कौल की कविता 'कथा एक तिथि की' व्यंग्य और विद्रुप की तिक्त भाषा में व्यक्त कविता है जबकि डा. रतनलाल शांत ने अपने कविता संग्रह 'कविता अभी भी' में तन के विस्थापन और मन के निर्वासन की कविताएं लिखीं। फिरन में छिपाए तिरंगा के कवि महाराज कृष्ण भरत ने राष्ट्र और राष्ट्रीयता की अपनी अवधारणाओं के अनुसार कविताएं लिखीं। दिलीप कौल की कविता ''शहीद गिरिजा रैणा का पोस्टमार्टम'' मर्माहत कर देने वाली है। आत्म–अनुभव की भूमि से लिखी महाराज शाह की कविताओं में नास्ट्रैलजिया का उद्दाम ज्वार है जो कश्मीर की मिट्टी से उनके भावात्मक संबंधों की गहराई की ओर संकेत करता है। कवयित्री शामा की कविताओं में कश्मीर की प्राकृतिक सुषमा और लावण्य को स्वाभाविक रूप से स्थान मिला है। डा. तोषखानी ने बल देकर कहा कि निर्वासन की

डा. संजना कौल

प्रतिमा राजदान

डा. शशि शेखर तोषखानी

कविताओं में दुख को इकट्ठा करके एक शक्ति के रूप में प्रयोग करने की प्रवृत्ति है।

डा. तोषखानी ने आलेख के प्रारंभिक अंश में डा. अग्निशेखर की उस लघु काव्य पुस्तिका का भी उल्लेख किाय जिसमें विस्थापन के संदर्भ में कुछ कविताएं संकलित की गईं। उन्हीं दिनों विस्थापन साहित्यकार डा. रतनलाल शांत का एक सारगर्भित लेख भी प्रकाशित हुआ था।

डा. सदानन्द प्रसाद गुप्त

इस राष्ट्रीय संगोष्ठी का प्रारंभ दीप प्रज्ज्वलन के बाद मां सरस्वती की प्रतिमा पर पुष्पांजलि से हुआ। श्रीमती पूनम श्रीवास्तव ने वाणी वंदना प्रस्तुत की। मंच का संचालन संस्थान की साहित्य भारतीय पत्रिका की संपादक डा. अनिता दुबे ने किया। मंच पर उत्तर प्रदेश हिंदी संस्था के कार्यकारी अध्यक्ष डा. सदानंद गुप्त, मुख्य अतिथि एवं वरिष्ठ कथाकार चंद्रकांता, वरिष्ठ साहित्यकार डा. शशिशेखर तोषखानी तथा उ.प्र. हिंदी संस्थान के निदेशक शिशिर भी थे। डा. शिशिर ने संस्थान की ओर से आमंत्रित सभी रचनाकारों का उत्तरीय प्रदान कर स्वागत किया जिसमें डा. सदानंद गुप्त ने भी कुछ रचनाकारों का स्वागत किया।

डा. अग्निशेखर

इस राष्ट्रीय संगोष्ठी में भाग लेने के लिए विस्थापित रचनाकारों में से जहां जम्मू से डा. अग्निशेखर, डा. क्षमा कौल, डा. संजना कौल, महाराज कृष्ण संतोषी तथा डा. महाराज कृष्ण भरत ने भाग लिया वहीं दिल्ली से डा. शशिशेखर तोषखानी, श्रीमती चंद्रकांता, श्री महाराज कृष्ण शाह, दिलीप कौल

चंद्रकांता

शिशर जी

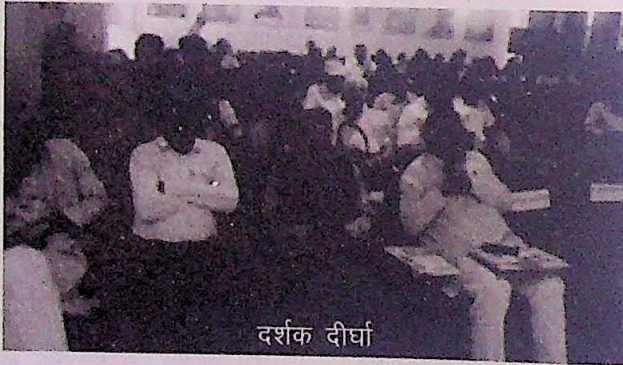
तथा वरिष्ठ विचारक श्री सुशील कुमार पंडित सम्मिलित हुए। साथ ही हिमाचल प्रदेश केंद्रीय विश्वविद्यालय धर्मशाला के कुलपति डा. कुलदीप अग्निहोत्री, पटना से साहित्यकार डा. कलानाथ मिश्र व राष्ट्रचिंतक हरेंद्र प्रताप पाण्डेय, कुशीनगर से शाधार्थी डा. अमित कुमार भार्गव, लखनऊ से ही सुप्रसिद्ध कथाकार डा. सुधाकर अदीब, श्रीमती आशा राजदान ने भी विभिन्न सत्रों में अपने विचार व्यक्ति किए तथा साहित्यिक चर्चा में भाग लिया।

राष्ट्रीय संगोष्ठी में कुल चार सत्र हुए। पहले सत्र (उदघाटन सत्र) में कश्मीर और हिंदी साहित्य विषय पर उदबोधन देते हुए सुप्रसिद्ध कथाकार श्रीमती चंद्रकांता ने हिंदी साहित्य में कश्मीर के इतिहास को खोजने का प्रयास किया। उन्होंने कहा कि हमें जयशंकर प्रसाद की 'कामायनी' में कश्मीरी शैव दर्शन का प्रभाव दिखता है। वहां भक्ति, ज्ञान और इच्छा का समन्वित रूप है जो समरसता पैदा करता है तभी जीवन में आनंद की अनुभूति उत्पन्न होती है। कथाकार चंद्रकांता ने कश्मीर की सम्राज्ञी कोटारानी पर डा. शत्रुघ्न प्रसाद के उपन्यास 'कश्मीर की बेटी' तथा पंडित कल्हण पर कृष्ण भावुक द्वारा रचे गए 'हदा दर्पण' पर प्रकाश डाला। गुरु तेग बहादुर के अमर बलिदान से जुड़े उपन्यास 'काके लागों पांव' पर भी उन्होंने चर्चा की। उन्होंने कहा कि कश्मीर के इतिहास को दृष्टि में रखते हुए कई साहित्यकारों ने रचनाएं लिखीं। अंत में उन्होंने विस्थापित रचनाकारों की रचनाओं पर भी अपने विचार व्यक्त किए। क्षमा कौल के 'दर्दपुर', संजना कौल के पाषाण युग और स्वयं लेखिका द्वारा रचित कथा सतिसर का भी विशेष उल्लेख हुआ।

सुधाकर अदीब

दर्शक दीर्घा

भोजनावकाश के बाद यशपाल सभागार में ही राष्ट्रीय संगोष्ठी का द्वितीय सत्र प्रारंभ हुआ जिसकी अध्यक्षता डा. कुलदीप अग्निहोत्री ने की। वरिष्ठ विचारक श्री हरेंद्रप्रताप पाण्डेय भारत में विस्थापन के इतिहास की बात करते हुए धार प्रांत, कन्नौज, संथाल, बोडो के विस्थापन की चर्चा की और मारीशस ले जाए गए गिरगिटया मजदूरों को भारत का चौथा विस्थापन कहा। यह लोग अधिकांशतः भोजपुरी थे। उन्होंने जम्मू कश्मीर में घाटी से हुए विस्थापन की त्रासदी को दर्दनाक बताया। उन्होंने इस विस्थापन को आतंकवाद की बर्बरता कहा और सरकार को इसके प्रति चेताया।

'कश्मीर अतीत एवं वर्तमान' विषय पर अपना वक्तव्य देते हुए महाराज कृष्ण संतोषी ने कहा कि जहां कश्मीर में अल्पसंख्यक रचनाकार ऐसे किस्से कहानियां ढूंढ़ रहे थे जो बहुसंख्यक लोगों के कोप का विषय न बनें ताकि विस्थापन के बाद कश्मीर के रचनाकारों में अभिव्यक्ति का साहस लौट आया। डा. तोषखानी के कविता संग्रह 'थोड़ा सा आकाश' की निम्न कविता को कवि संतोषी ने उद्धृत किया—

"आकाश में सुराख करने वाले नारों
और बदन में छेद कर देने वाली गोलियों के
बीच जिंदा रहा हूं मैं
पूरी सभ्यता के साथ
यही मेरी संघर्ष गाथा है।"

प्रसिद्ध कथाकार डा. क्षमा कौल ने अपने उद्‌बोधन में भारत के साथ कश्मीर की सांस्कृतिक, ऐतिहासिक और भावनात्मक पहलुओं पर विचार करते हुए 'राजतरंगिणी' और 'नीलमतपुराण' के संदर्भ सामने रखे। उन्होंने इतिहास के उन घातक क्षणों का भी उल्लेख किया जब कश्मीर में राजा हर्ष के समय विदेशी तुर्कों ने एक षडयंत्र रचकर कश्मीर की हिंदू सेना में विशिष्ट जगह बनाई।

हिंदी के वरिष्ठ कवि एवं लेखक डा. अग्निशेखर ने भारत की इतिहास दृष्टि पर बात की। उन्होंने कहा कि यहां पर अंग्रेजों, मध्य एशिया से आए लोगों तथा मार्क्सवादी विचारदृष्टि का इतिहास लिखा गया। यह विचारधारा भारत की दृष्टि नहीं है, तो भारत की अपनी दृष्टि क्या है? उन्होंने इस बात पर खेद जताया कि 1990 से पूर्व जब विस्थापन नहीं हुआ था तब वामपंथी विचारधारा के लेखक हमें अपना मानते थे और विस्थापन के बाद इन सबने हमसे किनारा कर लिया।

सुशील पंडित

कश्मीर के विचारक सुशील कुमार पंडित ने कश्मीर के विस्थापन की चर्चा करते हुए कहा कि जो आश्वासन दिनकर के तेज में तथा मैथिलीशरण गुप्त की कविता में था वह कहां है। कश्मीर में रह रहे कश्मीरी पंडितों को यह लगता था कि वहां राज्य के सचिवालय पर तिरंगा लहरा रहा है, छावनियों में सेना है, तो हमारा कोई भी बाल बांका नहीं कर सकता। सामने इतने विशाल देश के लोग हैं, संसद है। श्री पंडित ने अल्पसंख्यकों के मनों में देश के उस विश्वास को संबोधित करते हुए कहा कि कुछ भ्रम बड़े महंगे पड़ते हैं। यह भ्रम भी उनमें से एक था। उन्होंने प्रश्न उजागर करते हुए कहा कि क्या इसे भ्रम मानना उचित था। उन्होंने प्रश्न उजागर करते हुए कहा कि क्या मेरे इसे भ्रम मानना उचित था, क्या भ्रम मानकर उसकी तिलांजलि दें? इस प्रश्न का उत्तर आना अभी शेष है।

द्वितीय सत्र के अध्यक्षीय उद्‌बोधन में डा. कुलदीप अग्निहोत्री ने सांस्कृतिक राष्ट्रवाद की बात करते हुए कहा कि जब भी भारत में सांस्कृतिक राष्ट्रवाद की चर्चा होती है, तो बात जम्मू द्वीप से शुरू होती है। दुर्भाग्य से किसी ने बाद में जम्मू द्वीप को परिभाषित करने की कोशिश नहीं की। ऐसा माना जाता है कि जो मेरू पर्वत था, वह जम्मू द्वीप के मध्य में स्थित था इसीलिए सागर मंथन में मेरु पहाड़ की बात आती है। उन्होंने कहा कि मध्य एशिया और पूरा क्षेत्र जम्मू द्वीप के अंतर्गत आता था और यह एक सांस्कृतिक इकाई थी।

डात्र अग्निहोत्री ने कश्मीर के तब और अब के इतिहास पर भी पैनी दृष्टि डाली और कहा कि यदि रिंचन सचमुच मुसलमान बन गया होता तो वह कोटारानी को भी बलात् इस्लाम में मतांतरित करता, उसे तो केवल शाहमीर जैसे लोगों की सहायता चाहिए थी जिस कारण उसने अपने को मुसलमान कहा होगा। उन्होंने इतिहास के पुनर्मूल्यांकन पर बल दिया। पटना से आए साहित्यकार डा. कलानाथ मिश्र ने मंच का संचालन किया।

तीसरे सत्र की कार्यवाही हिंदी भवन के निराला सभागार में हुई। यह सत्र गद्य रचना पाठ को समर्पित था। इस सत्र में डा. संजना कौल 'कतरन अखबार की', महाराज कृष्ण शाह ने 'मानस रोग', महाराज कृष्ण संतोषी ने "दारा सिकोह का मौत"

तथा डा. क्षमा कौल के "गर्भगृह" शीर्षक से बड़े कैनवास की कहानियां पढ़ीं वहीं मुख्य अतिथि चंद्रकांता ने 'आवाज' तथा सत्र अध्यक्ष डा. सुधाकर अदीब ने 'जबाब–तलब' शीर्षक कहानी का पाठ किया। इस सत्र का संचालन डा. अमिता दुबे ने किया। प्रारंभ में आलेख पाठ करते हुए कुशीनगर से आए डा. अमित कुमार भार्गव ने विस्थापन कथा साहित्य पर विहंगम दृष्टि डाली। उन्होंने अपने आलेख में दर्दपुर, पाषाण युग और कथा सतिसर की पर विशेष बल दिया। उ.प्र. हिंदी संस्थान के निदेशक ने स्वागत भाषण दिया।

दो दिवसीय राष्ट्रीय संगोष्ठी सत्र में काव्य पाठ का आयोजन किया गया जिसकी अध्यक्षता उ.प्र. हिंदी संस्थान के कार्यकारी अध्यक्ष डा. सदानंद प्रसाद गुप्त ने की। संस्थान के निदेशक शिशिर ने धन्यवाद ज्ञापन किया और मंच का संचालन डा. अमिता दुबे और कवि दिलीप कुमार कौल ने किया। मुख्य अतिथि के रूप में कवि अग्निशेखर ने कविता पाठ किया। उनकी कविता का एक अंश–

उफ यह जीवन हमारा / तनिक तनिक सरकता
अजगर के मुंह में निगले जाते
पशु की लाचार पूंछ सा।

आभा राजदान की कविता का अंश था–

जहां की फिजाएं / कभी केसर से महका करतीं
वहां की मिट्टी में अपनापन था
आज कश्मीर की फिजाओं में
केसर नहीं महकती / त्रासद की बू आती है
फिर भी मुझे यकीन है / केसर फिर से महकेगी।

डा. तोषखानी ने कविता पढ़ी–

हम सब पीड़ा की वर्णमाला के
बिखरे हुए अक्षर हैं
पढ़ लो हमें
हम शब्द बनने की प्रक्रिया में हैं।

कविता पाठ की शुरुआत करते हुए कवि महाराज कृष्ण भरत ने 'निष्कासन दिवस', 'नाड़ीमर्ग के गूंगे लोग', इतिहास आदि की कविताएं पढ़ीं। कवि भरत की कविता के कुछ अंश निम्न हैं–

इतिहास लेखन के लिए
आओ।
शहीदों की तिथियों से
अपने माथे पर तिलक करें
जलावतनी का लिबास उतार फेंकें
हम लिख दें
चिनार के पेड़ों पर
अपनी वापसी का इतिहास।

कवि दिलीप कौल ने 'शस्त्र दर्शन' और 'गणपतयार मंदिर और कवि' कविताओं का पाठ किया। कविताांश निम्न हैं–

इस नए पूजा शास्त्र से उलझते हुए
मेरा लरजता हुआ वजूद
शस्त्र और शास्त्र की नैतिकता के बीच
सुनता है
बदलती हुई सरहदों का स्तुति गीत।

इस प्रकार से 8 मार्च, 2018 को लखनऊ में उत्तर प्रदेश हिंदी संस्थान द्वारा आयोजित दो दिवसीय राष्ट्रीय संगोष्ठी संपन्न हुई। यहां के साहित्य प्रेमियों ने विस्थापित रचनाकारों की कविता कहानियों को सराहा और एक नई साहित्यिक धारा का रसास्वादन किया। इस आयोजन का श्रेय संस्थान के कार्यकारी अध्यक्ष डा. सदानंद गुप्त और उनके नेतृत्व में संस्थान के अधिकारियों को जाता है। डा. अमिता गुप्ता जो सतत् संगोष्ठी से पूर्व रचनाकारों के सतत् संपर्क में रहीं, उनके उल्लेखनीय योगदान प्रशंसनीय हैं। शीघ्र ही उनके संपादन में विस्थापन साहित्य पर केंद्रित विशेषांक भी प्रकाशित होने जा रहा है। ■

आत्मनेपद-18 रतनलाल शान्त

राज : प्रेरणा और प्रकृति

क्रमशः 'आत्मनेपद–17' से:

- रचना यात्रा में रोजगार की ऊहापोह केवल उत्प्रेरक (कैटेलिस्ट) हो तो हो, वास्तविक प्रेरणाएं अलग आभ्यन्तर कारणों से मिलती हैं, जिनका विकास मानसिक तथा आत्मिक (आध्यात्मिक नहीं) प्रक्रियाओं से होता है...
- मुझे लगता है कि उस समय के समूचे साहित्यिक वातावरण को देखें तो दो धाराएं स्पष्टतः मौजूद थीं और दोनों किसी राजनीतिक/अर्धराजनीतिक चौकी पर खड़ी और सचेष्ठ थीं।...
- इलाहाबाद में हिंदी लेखन और प्रकाशन से संपर्क स्थापित होने का एक परिणाम मेरे सचेत मन में इस रूप में मौजूद रहा था कि मैं समकालीन आधुनिकता (वादी) सोच में ही सर्जन की तुष्टि अनुभव करने लगा था...
- कश्मीर हिंदी साहित्य सम्मेलन ने 1960–61 में (कश्यप) पत्रिका निकालने का स्वप्न पूरा किया, प्रो. काशीनाथ दर के संपादकत्व में। पत्रिका छोटी थी (30–40 पृष्ठों की) पर इसके पीछे एक दृष्टि थी, अनुभव था तथा सबसे बढ़कर आधुनिक समकालीन (मुख्यभूमि के) लेखन–प्रकाशन के बराबर आने की ललक थी...

जैसे गतांक में उल्लेख किया गया, 1960–70 के दशक में मेरे जीवन में तीन बड़ी घटनाएं हुईं जिनका प्रत्यक्ष या परोक्ष प्रभाव मेरी रचना पर पड़ा होगा। इनमें मेरा विवाह एक प्रमुख भौतिक तथा आत्मिक घटना थी।

एक आम विश्वास है कि हर (स्त्री या पुरुष) व्यक्तित्व के पीछे किसी पुरुष या स्त्री व्यक्तित्व की प्रेरणा होती है। पुरुषों से ज्यादा स्त्रियों को रचना या प्रगति के लिए प्रेरणा मानकर सवाल भी पूछे जाते हैं। पुरुष अपने पीछे ऐसी प्रेरणा या प्रभाव की उपस्थिति मान ही लेते हैं। निस्संदेह स्त्री के व्यक्तित्व में चीजें संभालने, सुरक्षित रखने, बढ़ाने, विकसित और रचना करने के सहज गुण होते हैं। पर यह भी सत्य है कि अधिकांश स्त्रियों में ये स्वाभाविक गुण अनुकूल परिवेश न पाकर कम होते होते सूख जाते हैं और विवाह के बाद अपना शत प्रतिशत पति या परिवार को दे नहीं पातीं। यह मानना पड़ेगा कि आज की तेज बदलती दुनिया में भी हमारी महिलाएं पूर्ण विकास की समतल भूमि (सहभागी पुरुष कलात्मक या सृजनात्मक प्रवृत्ति का हुआ तो

उसकी 'उन्नत्ति' के लिए वह कितनी 'रचनात्मक प्रेरणा' बन सकती है? मेरा मतलब यह नहीं कि जब वह स्वयं वैसी ही प्रवृत्ति की हो, उतनी ही 'उन्नत' अथवा 'विकसित' हो तो ही अपने साथी पुरुष के लिए सही रचनात्मक प्रेरणा बन सकती है, वरना नहीं। मगर यह जरूर कहा जा सकता है कि शांतिपूर्ण दांपत्य के लिए (जिसके लिए एक दूसरे की ईडियोसिनक्रेसीज़ को झेलने की आदत डालना जरूरी होता है) सोच, प्रवृत्ति, दृष्टिकोण, आदतों या औपचारिकताओं–रस्मों) की कुछ समानता चाहिए ही होती है। रचना के लिए थोड़ी बहुत शांति चाहिए, इससे इनकार नहीं किया जा सकता।

मेरे पाठक समझ गए होंगे कि यह भूमिका बांधकर मैं अपनी पत्नी राज के बारे में कुछ कहना चाहता हूं, जो मेरी रचनायात्रा के प्रसंग में महत्वपूर्ण है। राज, जो मुझसे तीन वर्ष और पांच दिन बाद बाना मुहल्ला में जन्मीं, वहां से केवल एक या डेढ़ मील की दूरी पर (बडियार बाला में) मेरे घर आकर इसे इतना बदल देंगी, आज यह सब सोचकर हैरान भी होता हूं और अच्छा भी लगता है। मुझे कितना बदला, उसका विश्लेषण ही प्रस्तुत लेख श्रृंखला में है, ऐसा कहूं तो कोई अतिश्योक्ति नहीं होगी। (बदलने की यह प्रक्रिया घोषित, घटनापूर्ण या झकझोर देने वाली नहीं थी, खल्प और स्वाभाविक थी अतः इसे परिभाषित करना मुश्किल है।) ससुराल के एकदम भिन्न माहौल तथा परिपाटियों में वह इतना रच–बस गईं कि राज के द्वारा चलने वाली आंतरिक परिवर्तन प्रक्रिया किसी ने महसूस नहीं की, परंतु घर ने एक कालावधि में खुद को बिलकुल बदला हुआ पाया। यह और ज्ञात है कि हम में इस बदलाव को बताने की जुर्रत नहीं होती है कि एक प्रभावी सदस्य के आने से क्रिया प्रतिक्रिया का पहिया कितने और किस दिशा में चल पड़ा है।

राज घर की पहली संतान होने के कारण दादाजी की लाडली थी। उन्हें बचपन से ही संकोचहीन, खुलेमन की तथा भरे पूरे सम्मिलित परिवार में निर्व्याज रहने की प्रत्यक्ष परोक्ष सीख 'रत्ना' को (दादा इसी नाम से पुकारते थे और फिर यही नाम स्कूल में दर्ज कराया गया) दादा का व्यापार पिता और मंझले चाचा ने संभाला और मुहल्ले से निकालकर हरिसिंह हाई स्ट्रीट में स्थापित किया था। छोटे चाचा राज से सिर्फ 3 साल बड़े थे। छोटी बुआ 6 वर्ष। दोनों की मां (राज की दादी) जवानी में ही चल बसीं, जब राज की मां इस घर में नई बहू के रूप में आई थीं। इन दोनों भाई बहन को नई बहू की गोदी में डाल दिया गया। चाचा ने उनकी छाती से दूध भी पिया। अतः राज के लिए दोनों सगे भाई बहन से थे, जो रिश्ता दोनों ओर से बिना किसी लाग लपेट के निभाया गया। यों भी उस भरे पूरे

परिवार में चचेरे फुफेरे या मुमेरे भाई बहनों के बीच सगों से ज्यादा करीबी संबंध देखकर मैं हैरान भी होता था और राज को वैसे ही संबंध हमारे घर में भी स्थापित पोषित करते देखकर संतोष और गर्व का अनुभव भी करता था। आज यदि करता हूं तो लगता है कि राज को व्यक्तित्व में कुछ जरूर होगा जो हमेशा, हर समाज में तथा हर जीवन स्थिति में मिलने वालों को आकर्षित करता रहा है। राज प्रकृति से स्वभाविक है। समूह में रमना, समूह को निजीपन तथा स्नेह में बांधकर चलना, दूरियों को बलात् पाटना, विसंगतियां भुलाकर संगति को सहेजना राज की शिक्षा दीक्षा में शुरू से ही कुछ ऐसे प्रेरणा तत्व रहे हैं कि शुरू में ही स्कूलकालीन बालसुलभ कविता–कहानियों में तथा पाठ्यक्रम से बाहर की गतिविधियों में रुचि भी रही है और कुछ उपलब्धियां भी। उसके कुछ अध्यापाक, अध्यापिकाएं मुझे मिली हैं जिन्होंने मुझसे जिक्र किया है। कक्षा में तेज तो थी ही पर कक्षा से बाहर जब भी किसी तरह की शैक्षिक अथवा गैर–शैक्षिक कार्य में भाग लिया, प्रशंसा ही पाई। प्रभा उग्रा ही आयु में रुचि संपन्न और सर्जनशील अथवा रचनात्मक भावबोध वाले अध्यापक का होना भाग्यशाली विद्यार्थियों की जिंदगी में महत्वपूर्ण होता है। राज को कश्मीर की एक नामधन्य हस्ती दीनानाथ नादिम का गुरुत्व तथा निदेर्शन मिला, यह किस्मत की बात है जो वे हमेशा याद करती रहती हैं। नादिम उनके (हिंदू एजुकेशन सोसाइटी वाले) स्कूल (पहले पुरुषयार तथा बाद में "नन्हीं के स्कूल" कींक्राल मुहल्ला श्रीनगर के प्रिंसिपल थे। अन्य अध्यापकों में लेखक ओमकार काचरू और निर्मला पेशिन भी थे, जिनकी साहित्यिक सांस्कृतिक प्रवृत्ति 'नादिम' की देखरेख में विकसित हुई थी। राज याद करती हैं कि स्कूल में कैसे कार्यक्रम कराए जाते थे जिनमें रूझान वाली छात्राएं भी प्रशंसित प्रोत्साहित हो जाया करती थीं। नादिम उस समय न केवल योग्य अध्यापक के रूप में बल्कि कश्मीरी साहित्य में नए चिंतन, शैली विकास तथा आधुनिक भावबोध के प्रतिपादक के रूप में सरकारी और गैर सरकारी क्षेत्रों में ख्याति प्राप्त कर चुके थे। बाद में वे राज्य की विधान परिषद में अध्यापकों की कांस्यूएंसी से सदस्य भी चुने गए। वे प्रदेश के जाने माने साम्यवादी विचारक तो थे ही, कश्मीर की जातीय संस्कृति के भी बहुत समर्थक थे। राज तो स्कूल के बाद कालेज और युनिवर्सिटी में चली गईं। गुरू से दूरी हो गई पर मुझे याद है कि वर्षों बाद एक दिन नादिम साहब ने एक साहित्यिक कार्यक्रम के अवसर पर अलग से मुझसे कहा कि 'रत्ना' उनकी होनहार शिष्या थी...

(क्रमशः)

कॉशुर समाचार

कश्मीरी समिति, दिलि हुंद रेतुवार मैगज़ीन (कॉशुर बोग)

मुद्रक-प्रकाशक : एन.एन. ज़िज़ू संपादक : एम.के. भट्ट 'निर्धन'

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यथ अंकस मंज़

त्रडन सुत्य ग्यॅड गछ़्न्य छे न जान

वरं पर्वतदुर्गेषु भ्रान्तं वनचरैः सह।
न मूर्खजन सम्पर्कः सुरेन्द्रभवनेष्वपि।।

अर्थ

बालुखंगरन तु जंगलन मंज़ जंगुल्य जानवरन सुत्य फेरुन छु जान, मगर त्रडन (मूर्खन) सुत्य यँद्राज़ सँद्यन महलन मंज़ रोज़ुन छु न जान।।

ललवाखाम्रेत

दॅछिनस ओबरस ज़ायुन ज़ानुहा
सुमद्रस ज़ानुहा कडिथ अठ।
मँदिस रूगियस वैद्युत ज़ानुहा--
मूडस ज़ॉनिम नु प्रनिथकथ।।
(ललद्यद-19)

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संपादकीय

शहीदन हंज़ ग्रंद जॉरी

माजि कशीरि हंदि हिफाज़तु खॉतरह छै शहीदन हंज़ ग्रंद जॉरी। तु भगवानुय छु ज़ानान ज़ि यि ग्रंद कोत ताम रोज़ि जॉरी। मॉज्य कशीर सरहद अपारिक्यन दहशतगर्दन, दुश्मनन, लुटेरन तु वादी मंज़ पाकिस्तान नवाज़ तु अलहयदगी उनसरन निशि बचावननु खॉतरह छि सॉन्य बहादुर सिक्योरिटी ऐहालकार खोर ज़ु ठीकरिथ मुकाबलु करान करानु पनुन ज़ू ताम कोरबान करान, मगर दुश्मन संद्य नापाक तु हक़ीर मनसूबु छि नु कामयाब स्पदनु दिवान। तु दुश्मनस नेंदुर गालनु खॉतरह छि यिमसॉन्य बहादुर सपूत दोह रात डटिथ रोज़ान। तु दुश्मन संज़ प्रथ कांह चाल नाकाम बनाविथ छि यिम कालु पगह पनुय्न शहादत ताम दिवान।

शहीदन हंदिस अथ तवील फिहरिसतस मंज़ सपुद नवजवान कॉशरिस बट्ट लडकु दीपक कुमार ठुस्सू सुंद नाव ति शामिल। बहादुर नवजवान कॉशुर बट्ट लड़कु दीपक कुमार ठुस्सूहन गोंड दहशतगर्द खत्म करनु खॉतरह तमी दोह होल यमि दोह तमाम कॉशर्य बट्ट ज़ंगत्रेय मनावान ऑस्य। अकि तरफ़ु अुस्य काशिर्य बट्ट रुच़ तु फ्रूस ज़ंग पालान तु दौयमि तरफ़ ऑस कॉशरि बट्ट कौमुक बादुर जवान दहशतगर्दन सुत्य लड़ान। रॉत्य रारस मज़बूती सान लड़नु पतु तु पांछ़ दहशतगर्द हलाक करनु पतु त्रॉव्य दीपक कुमार ठुस्सूहन पनुय्न प्रान तु कुरन शहादत हॉसिल।

सवाल छु यि वोथान ज़ि ऑखर कोततााम रोज़ि यि शहादत जॉरी। अकि तरफ़ छु पाकिस्तान जंगबंदी हंज़ लगातार अदूली करान तु सरहदी अलाकन मंज़ रोज़न वालय्न सिविल बसती तु सिक्योरिटी ऐहलाकरन हंज़न चोक्यन निशानु बनाबान।

गोर करन वाजय्न कथ छै यि ज़ि अमि खॉतरह कुस छु ज़िमवार। सॉन्य लीडर तु हुकुमरान किनु कमज़ोर पालसी तु किहमतअमली। दरअसल छि जम्मू कश्मीरस मंज़ केंह सियासतदान पुनय्न हकूमत जॉरी थावनु खॉतरह दहशतगर्दन तु अलहायदुगी पसंद उनसरन खलाफ नरम पालसी अपनावान। तु तिहिंदिस हकस मंज़ वोलु दोलु बयान ति दिवान। हरगाह कांह लीडर तिमन खलाफ पोज़ बयान दिवान ति छु, अदु तस सुंद ऑस बंद करनु खॉतरह छु तस यकदम सज़ा दिनु यिवान।

अमिच ताज़ह मिसाल छै रियासतुकिस साबकु खज़ान वज़ीर हसीब द्राबू संज़। कालु द्युत तिमव बयान ज़ि कशीरि हुंद मामलु छु नु सियासी, बल्कि छु यि मज़हबी मसलु। अदु दौयमि दोह आव सु कुरसी निशि हटावनु। यिछ़ हिशि कोरबॉनयह छै जॉरी।

एम.के. भट्ट 'निर्धन'
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श्री रामकृष्ण कथा अमर्यथः

कें‍ह अंतरंग (नॅज़दीकी) शिष्य (ॡाठ)

—प्रो. चमनलाल सप्रू

(प्रुत्यमि हिस प्यठ ब्रोंठकुन जॉरी)

स्कूलुंच छुटी सपदुंनस प्यठ यिथ वुछ मास्टरन, श्री रामकृष्ण छि बलराम सुंदिस देवान खानस मंज़ बॅखत्यन सुत्य बिहिथ। बुथिस प्यठ छख असन रुंखु तु सुय असुन छु बॅखत्यन हुंद्यन बुथ्यन प्यठ ति द्रींठ्य गछ़ान। मास्टरस पोत फीरिथ वुछिथ, तिमन प्रणाम करनुं पतुं कोर श्री रामकृष्णन तस पानस निश बेहनुक इशारुं। श्रीयुत गिरीश घोष, सुरेश मित्र, बलराम, लाटू, चुन्नी लाल बेत्रि भक्त छि हॉज़िर।

श्री रामकृष्णः (गिरीशस कुन)—चुं वुछ अकि लटि नरेंदरस सुत्य व्यचार कॅरिथ ज़ि सु क्याह छु वनान।

गिरीशः (असान)—नरेंदर छु वनान, ईश्वर छु अनंत आथुं रोस। यि कें‍ह ॲस्य लुख यि वुछान या बोज़ान छि वस्तु (चीज़) या व्यक्ति (नफर)—सोरुय छु तिहुंद अंश (हिशुं)। ऑन्थुंरस्यर येम्युक स्वरूप छु तम्युक किथुं कॅन्य छु पतुं अंश (हिसुं) सपदिथ ह्यकान? अंश (हिसुं) छुनुं आसान।

श्री रामकृष्णः ईश्वर ऑस्यतन अनंत या कॉत्याह ति बॅड्य ऑस्यतन, तिम अगर यछ़न तु तिमन अंदयुम सार पदार्थ (चीज़) हेकि मनशि सुंदि अंदरुं प्यठुं प्रोखुट सपदिथ, तु सपदान ति छु। तिम छि अवतार हेवान, यि छुनुं मिसालि सुत्य समजावनुं यिवान। अम्युक गछ़ि अनुंबव सपदुन। अथ गछ़ि प्रोखुट करुन। मिसालि सुत्य छु कें‍ह बासुन ह्यू लबनुं यिवान। गॉव हुंदिस हेंगस योदवय कांह अथुं लागि तु सु गव गॉवुय अथुं लागुन, खोरस या लॅटिस थफ करुन ति गव ती (गॉवुय थफ करुंन्य), मगर सानि बापथ छु गॉव अंदर्युम सार चीज़ दोद। सु दोद छु तॅम्य सुंद्यव थनव मंजुं नेरान। तिथय पॉठ्य प्रेयम तु भक्ति हुंज़ शेख्या (शिक्षा) दिनुं बापथ छु ईश्वर मनशि सुंद शरीर दॉरिथ विज़ि—विज़ि यिवान।

गिरीशः नरेंद्र छु वनान तिहिंज़ मुकमल दारना हेक्या ज़ांह सपदिथ? तिम छि अनंत आँथुं रॅस्य।

श्री रामकृष्णः (गिरीशस कुन) ईश्वर सुंज़ सॉरुय दारना कॅरिथ ति कुस हेकि? न तिहुंद कांह बोड अंश (हिशु), न कांह लोकुट अंश हेकि मुकमल दारनायि मंज़ अननुं यिथ, तु मुकमल दारना करनुंच ज़ोरूरथुंय क्याह छि? तिमन ॲछन ब्रोंहकनि करनुं सुत्यी बनेयि कॉम। तिहिंदिस अवतारस वुछनुं सुत्यी सपुद तिहुंद वुछुन। अगर कांह गंगा जी निश गॅछिथ गंगाजलस अथुं लागि तु सु छु वनान बु आस गंगा जी हुंद दर्शुन कॅरिथ। तस छुनुं हरिद्वारुं प्यठुं गंगासागरस तान्य गंगायि हुंद स्पर्श (अथुं लागुन) प्यवान। (सॉरी छि असान)।

चॉन्यन खोरन अगर बु अथुं लागय, तु सु गव चेय अथुं लागुन गव। (असुन) अगर समंदरस

निश गॅछ़िथ कॆंह पौन्य तु सु गव सॉरिसुॅय समंदरस थफ करुॅन्य। नारुक तत्व छु प्रथ जायि मगर लॅकरि मंज़ छु ज़्यादुॅ।

गिरीशः (असान) यॆति म्यॆ नार मेलि म्यॆ छि सौय जाय ज़ोरूरथ।

श्री रामकृष्णः (असवुॅनि मोखुॅ)—ॲगनुक तत्व (मादुॅ) छु लॅकरि मंज़ ज़्यादुॅ। अगर तोह्य ईश्वरुॅ सुंद छांडव छिवुॅ करान तेलि छ़ांडिव इनसानस मंज़। मनशस मंज़ छु तिहुंद प्रकाश ज़्यादुॅ आसान। यॆमिस मनशस मंज़ ऊर्जिता भक्ति वुछिव—तोह्य वुछिव तस मंज़ प्रेयम तु भक्ति दोशवय वोतलिथ यिवान—ईश्वरुॅ सुंदि बापथ सु पागल सपदान—तिहिंदिस प्रेयमस मंज़ छु मस्त फेरान—तस मनशस मंज़ ज़ॉनिव यकीन तु पछ़ करिथ ज़ि तिम छि अवतार बॅनिथ वॅथ्यमुॅत्य।

(मास्टरस कुन वुछिथ) "तिम छियिय, मगर कुनि छु तिहुंदि शक्ति हुंद प्रकाश च़ोर तु कुनि कम। अवतारन मंज़ छु तिहिंज़ि शक्ति (ताकतुक) प्रकाश ज़्यादुॅ। सोय शक्ति छि कुनि कुनि पूर्ण भावस मंज़ रोज़ान। अवतार छु शक्ति हुंदुय आसान।"

गिरीशः नरेंद्र छु वनान, तिम छि अवांगमनसगोचरम्। (दय छु सान्यव शब्दव तु व्यच़ारुॅ थोद)।

श्री रामकृष्णः न, यॆमि मनुॅ सुत्य छुनुॅ गोचर (व्योद), मगर तिम छि शोद मनुॅक्य गोचर (व्यॆद्य) ज़ोरूर। कामिनी तु कांचन (ज़नि तु दौलतस) प्यठुॅ आसक्ति (माय) गॅयि नुॅ ज़ि शोद मन तु शोद बुद्धि वोपदेयि। तमि पतुॅ छि शोद मन तु शोद बुद्धि दोशवय कुनिय वननुॅ यिवान। तिम छि तमि शोद मनुॅ सुत्य वुछनुॅ यिवान। क्या रेश्यव तु मुनियव कॅर्य ना तिहिंद्य दर्शन? तिमव लूकव ओस चैतन्य ज़ॅरियि चैतन्युक साख्यात्कार (ब्रोंठकनि दर्शुन) कोरमुत।

गिरीशः (ॲसिथ)—नरेंद्र छु बहसस मंज़ मे निश हॉरिथ गोमुत।

श्री रामकृष्णः न, तॅम्य वोन म्यॆ, यॆलि गिरीश घोष छु इनसानस अवतार वॅनिथ यीच़ पछ़ करान, अदुॅ अथ प्यठ क्याह वनुॅ बेयि बु? अमि कॅस्मुॅचि पछ़ि प्यठ गछ़ि नुॅ बेयि कॆंह वनुन ति।

(गिरीशस कुन) नरेंद्र छु स्यठाह जान, ग्यवनस—वायनस मंज़, परनस—लेखनस सारिनुॅय कथन मंज़ पोख्तुॅ, यपॉर्य छु जितेंद्रिय ति (इंद्रियिन प्यठ छुस वश याने कोबू), विवेक (सत—असतस मंज़ फर्क करनुॅच पॉर्यज़ान) छुस, वॉराग छुस, सत्यवॉदी (पॅज्य योर) ति छु। ॲमिस मंज़ छि वार्याह गोन।

(मास्टर कुन) "क्या सॉ! क्युथ छु, स्यठा जान छुना?"

मास्टरः आहन माहरा, स्यठाह जान छु।

श्री रामकृष्णः (मास्टरस कुन खलवख)—वुछ ॲमिस मंज़ (गिरीशस मंज़) छु अनुराग (लोल) स्यठा, तु पछ़ ति छस।

मास्टर छु तॉजुब कॅरिथ मुदय गंडिथ गिरीशस कुन वुछान। गिरीश छु कॆंच़व दोहव प्यठय ओर (श्री रामकृष्णस निश) ह्यॊतमुत युन, मगर मास्टरन वुछ, श्री रामकृष्णस सुत्य ज़न तु छि तॅमिस वार्याहव दोहव प्यठुॅ ज़ान पछ़ान—ज़न तु छि तिम कमताम स्यठाह पनुॅन्य—ज़न तु ॲकिसुॅय पनस मंज़ वुर्यमुॅत्य जवॉहिरव मंजुॅ अख छि।

संध्या वख छु सपुदमुत। समंदरुँकिस वछस प्यठ–येति अनंत सुंज़ नीज छाय छि प्येवान, गन्यन जंगलन मंज़, आसमानस जुत करन वाल्यन बालुँ थोंग्यन प्यठ वावुँ सुत्य कांप्येमुँचि कोलि हुंदिस बॅठिस प्यठ दिशायन हुंदिस बॅठिस (किनारस) तान्य फॉल्येमुँतिस आवलुनिस मंज़ साधारण मनशस स्येद्य पॉठ्य भावांतर सपदान छु। यि सिरियि युस समसारस ओस गॉशिरावान, कोत गव? बालुक छु सोचान–तु सोचान छि बालक (शुर्य) स्वबावुँक्य बॅड्य मनश। संध्या वख सपुद। क्युथ आशचर छु? कॅम्य कोर युथ? जानवर छि कुल्य–लंजन प्यठ बिहिथ चुर्यग्युश करान, मनशस मंज़ यिमन चैतन्य छु सपुदमुत, तिम ति छि तस आदि कवि (गोडनिकिस गोनमाथस–शॉयरस) कारनुक कारन पुरुषोत्तम (मनशन मंज़ थदि थोद)–सुंद नाव ह्यवान।

भक्तन मंज़ छु कांह कांह यिथुँ पॉठ्य ध्यान करान तु श्री रामकृष्ण सुंदि श्री मोखु (चांटि) मंजुँ द्रामुँति हरि (दय) सुंद नाव तु दीवी हुंद नाव बूज़्य–बूज़्य कृतार्थ सपदान (याने दयि सुंद अनुँग्रेह प्रावान) नाम–गुण (नाव–गोन) कीर्तन पतुँ लॅग्य श्री रामकृष्ण प्रार्थना करनिए मॉन्यतव साख्यात भगवान प्रेयमुक शरीर दारन कॅरिथ ज़ीवन शिक्षा (शेख्या) दिवान ज़ि किथुँ पॉठ्य गछ़ि प्रार्थना करुँन्य। वोनुख–''मां, बु छुसय च्ये शरण गोमुत शरणागत छुस। मॉज्य बु छुस नुँ शरीर सोख यछ़ान, अणिमा बेत्रि ऑठ सिद्धियि छुस नुँ यछ़ान, सिरिफ छुस यि वनान ज़ि चान्यन पादि कमलन मंज़ ऑस्यनम शुद्धा भक्ति–निष्काम, अमला, अहेतुकी भक्ति। बेयि मॉज्य, यिथुँ पॉठ्य गछुँनु भुवन मोहिनी (समसारस मूहित करन वाजन्य) मायायि मंज़ मुग्ध गछुँन (फटुन)–यिथु पॉठ्य चानि मायायि संसारुँकि कामिनी–कांचनस प्यठ ज़ांह नुँ माय सपदुँन्य। मॉज च़े वरॉय छुय नुँ म्ये बेयि कांह। बु छुस भजनहीन, साधनाहीन, ज्ञानहीन, भक्तिहीन, दया कॅरिथ दितुँ म्ये पनन्यन श्री पादि कमलन मंज़ भक्ति।''

गिरीशन कोर श्रीरामकृष्णस गरुँ यिनुक साल।

श्री रामकृष्णः रात मा सपदि?

गिरीशः न, येलि तोह्य येछ़िव, यिज़ेव। म्ये प्येयि अज़ थियेटर गछुन। तिमन छि लडॉय चलान, तथ छु फॉसलुँ करुन।

वुन्यक्यन छि रॉच़ हुंजुँ नौ बजेमचुँ। श्री रामकृष्णस ख्यावनुँ बापथ ऑस्य बलराम ति बतुक इंतिज़ाम करनावान। युथ नुँ बलरामस तकलीफ सपदि, इसलिए गिरीशुन गछ़नुँ वोनुख बलरामस–''बलराम, चुँति सोज़नॉविज़ि बतुँ।''

दुपोरि मकानुँ प्यठुँ बोन वसान छि श्री रामकृष्ण भगवत भावनायि मंज़ मस्त सपदान, यिथुँ पॉठ्य मतवालुँ। सुत्य छु नारायण तु मास्टर। पतुँ छि राम, चुन्नी बेत्रि कूँत्य। अख भक्त छु प्रिछ़ान, सुत्य कुस गछ़ि? श्री रामकृष्णन वोन–'कांसि ॲक्य सुंदि गछ़नुँ सुत्यी सपदि कॉम। वसानुँय छि भावस मंज़ मस्त सपदान। नारायण पोक अथस थफ करनुँ बापथ ब्रोंह युथ नुँ वॅस्य प्यन। श्री रामकृष्णनस सपुँज़ अमि सुत्य विरक्ति हिश। केंचि कॉल्य वोन तिमव नारायणस प्रेयमुँ बॅरिथ आवाज़ि मंज़–''अथस थफ करनुँ सुत्य समजन लूख मतवालुँ, बु गछुँ पानय।''

(ब्रोंठकुन जॉरी)

जगन नाथ सागर : अख मॅछ़्युल शॉयिर

—अवतार हुगामी

कॉशिर ज़बॉन्य हुंद तवारीख स्यठाह प्रोन आसनु म्वखु छि अथ ज़बॉन्य वक्तु वक्तु वारुयाहव अँदीबव तु शायिरव पनुनि मकदूर मुजूब आब्यॉरी कॅरमुच़। हालांकि नास त्रास हालातव द्युत अथ गाह बगाह हॅट्य ग्रडदम ति। हॉकिमन हुंज़ बेरुखी रूज़ अँथ्य मूल प्राटनस मगर ज़बॉन्य हुंद वुसजार तु अदीबन हुंद पान्यार रूद्य अथ नारु मंज़ु गुलज़ार करनस अथुरोट करान। येम्यकि बरकतु यि ज़बान न सिरिफ मुलकी सतहस प्यठ बॅल्यकि बैनलकामी सतहस प्यठ ति नाव हैनस लायख सपुज़। अकसर अँदीब रूद्य अमि किस दामनस हर हेमशि चूनि जरान तु हम हम दिवान। नु रूद्य यिम हॉकिमन हुंज़ शाबॉशी प्रारान तु नु रूद्य तिम अवॉमी पेज़िरॉयी बापथ पौत नज़रु दिवान। यिथ्यन शॉयिरन मंज़ छु श्री जगन नाथ (कौल) सागर ति।

जगन नाथ सागर ज़ायि 14 अक्तुबर 1936 ई. मंज़गामि युस तॉसील दमहाल हांजीपूर तु ज़िला कवलगामुक अख मॉर्यमोंद तु पुरफिज़ा गाम छु। यिमव कॅर दॅहमि जमॉच़ ताम ग्वरनमिनट हॉई स्कूल क्वलगामि तॉलीम हॉसिल। यिमन ओस स्कूलस मंज़ स्वर्गी श्री नंद लाल अम्बरदार सुंद, यिम कॉबलि व्वस्ताद असानस सुत्य सुत्य अख मोतुबर अँदीब तु शॉयिर ति ऑस्य, दस्ति शफकत हमेशि कलस प्यठ रूदमुत। अम्बरदार सॉब ऑस्य 'ननु' तखलुसस तहत शॉयरी करान। नॅवमि जमॉच़ प्यठ्य ऑसुख तुकबंदी करुय हेचमुच़ तु अम्बरदार सॉबन कॅरख होसलु अफज़ॉयी। 1953 ई. मंज़ कोरुक मेटरिक पास तु अँथ्य दोरान लीछ यिमव अख बाज़ॉबति ग़ज़ल येम्युक अख बंद छु:

ज़ॉल्य वाँकन क्या छु शूबान लॉलि
हुंज़ हिश चॉलिये।
बोयु मुशकीन सियाह मारन कृत्य आशक
गॉलिये।।

अमि ब्रोंह ओस यिमव 1952 ई. मंज़ खॉतिमि चाकदॉरी हुंदिस सिलसिलस मंज़ क्वलगामि सपुदमुतिस ॲकिस जलसस मंज़ अख नज़्म पॅरमुच़। तम्युक अख बंद छु:

ॲमि महबोबु सुंदि यिनुकुय मुदा लूकन मे
हावुन छुम।
यिमन कॉहिल आशन हुंद ज़मीना बॉगरावुन
छुम।।

1955 ई. मंज़ गॅयि बुहेसयति व्वस्ताद मुनतखिब तु खूलुस वटव (क्वलगामि) प्राईमरी स्कूल, परुन थोवुख जॉरी। एफ.ए पतु कोरुख 1962 मंज़ अदीब फॉज़िल इम्तिहान पास। 1964 ई. मंज़ बी. ए. तु 1965 ई. बी.एड.। 1966–68 ई. मंज़ कोरुख एम.ए. (उर्दू)। 1977 ई. मंज़ गॅयख प्रमोशन तु बन्योव लेकचुरार (+2) 1994 ई. मंज़ गॅयि नोकरी निश सुबकदोश।

1961 ई. मंज़ कॅड्डख हस्बि रिवाज गज़लन हुंज़ अख बुकलेट। यथ मंज़ फकत 19 गज़लु आसु "नौव प्रतव" नावस तहत। यि नाव द्राव यिहुंदि बापथ फ्रूस तु रूद्य शॉयिरी हुंदिस मॉदानस

मंज़ अख अख मंज़िल स्यठाह शोक़सान तय करान। अँथ्य वॅरियस मंज़ आव अदबी संगम नूरआबाद मॉरिज़ व्जूदस। सागर बनेयि सदर तु सईद अहमद डार सैक्रट्री। अँदीबन तु अदब नवाज़ लूकन सुत्य थौवुख मेल मिलाप जॉरी। यैमिकि बरकतु यिहुंदिस फनस वक्तु वक्तु पेन लॅज। वादी हंद्यन सरकरदु अदीबन सुत्य रूद्य जुडिथ तु पनुन मुलाकात ति थॉवुख जॉरी। यौस ज़न ॲकिस अदीबु सुंद वरुन तु व्यथरुन छु।

ॲकिस नकादस क्या छु कांसि तखलीखकार सुंद फोटू वुछनुक ज़रूरथ। फोटूहस मंज़ क्या छु त्यूताह वुछुन लायख आसान। ॲम्य सुंद्य (तखलीखकार सुंद) मुखतलिफ पौज़ छि तॅम्य सुंद्यन तखलीकातन मंज़ अयाँ। यिमव मंज़ तसुंद बुथुय योत नु बॅल्यकि तसुंदि रूहुक अख अख पहलू तु तॅम्य सुंद्य दिल दैमागुच तैहदॉरी ति छि लबनु यिवान। सागर सॉबुन्य तखलीकात छि यिमय पौज़ असि हावान। बशरतेकि नकाद या कॉरी अनादुकि मसनवी ऑनीकृबजायि बेलूस पुर खलूस चैश्मव ॲम्य सुंद्यन फनपारन साम हैयिः

दॅज़्य दॅज़्य दज़ु दज़ु बाकृय रूद।
केंचन हसरतन केंह बेताब।।
मालु अशिचे चे त्रावय बु नॉल्य।
छुम ॲछन मंज़ जमा वुछज़िहे।।
लौब कुन रूज़िथ कॅम्य क्या लौब।
लबुनय कॅर नबु लासुच कथ।।
रुत गव दागा ललुनोवुम।
नतु क्या करु हा बॅल्य बॅल्य तय।।
केंचन छु शख सागर आसि हिव नु कांह अरस्तु।
यिथनुय यि ऑनु बेशक हावुन प्यवान छु बाज़े।।

सागर सॉबन्य़ वारयाहन हम असरन हुंद्य ख्यालात छि रलान। मगर यिहुंद असलूब छु मुनर्फद। केंचन मोज़ूवन यिमन मंज़ रावन त्यौल मौज़ू सरि फैहरस छु, छि यिम पनुनि अुनमानु चीनिथ ज़ेव दिवान। यिहुंदिस कलामस मंज़ छु यि रावन त्यौल मखसूस तु मुनर्फद अंदाज़स मंज़ पेश आमुत करनु। कलाम परान परान छु कॉरी सुंद ज़ैहन बदल दुनयाहस मंज़ वॉर्दि गछान। कॅशीरि मंज़ गुज़रयोमुत अख अख च्युह छु फिलमी रीलि हुंद्य पॉठ्य फलेशबेक दिथ तस अकि तर्फ़ु हर्शस करान तु दोयमि तर्फ़ छुस पनुनि अदबी जोदूगरी सुत्य जमालियॉती ज़ोकस ति वुतिश दिवान। गरि निश दूर सपदनुच कसक छि सागर सॉबस रूमस रूमस तीलिथ तु अमि रावन तैल्युक इज़हार छुख निहायथ मोजून तु मुनॉसिब अंदाज़स मंज़ अदीबानु आयि कॉरीयस पेश थौवमुतः

यैलि अक़्य बुतराथ तैलि कथ नाव ब्यौन।
नाहकस प्यठ ठमु ठमाह हॉसिल नु केंह।।
दपान स्वर्गस छु नरकुन नार दज़ुवुन।
वुछिव सॉ अज़ यि म्योन सम्सार दज़ुवुन।।

सागर सॉबस ओस फारसी अदबुक औपज़ोप गरि सपुदमुत यैलि ज़न हसबि दस्तूर करेमा नामि हक, गुलस्तान बोस्तान बेतरि गामन मंज़ यछ़ि पछ़ि सान तिमन अयामन मंज़ परान ऑस्य। यिहुंदिस पैताजियस स्वर्गी अमर चंद कौलस ऑस फारसीयस प्यठ दस्तरस हॉसिल। अम्युक असर रौट सागर सॉबन युस पतु तिमन मंज़ जमालियॉती ज़ोकस व्यथबव दिनस मंज़ कलीदी रोल अदा करान रूद।

जम्मू व कश्मीर अकेडमी श्रीनगरकि तर्फ़ु

आव 1969 ई. मंज़ गवरनमेंट हाई स्कूल मंज़गाम (क्वलगामि) अकि अदबी महफिलि हुंद इनअकाद करनु। क्वलगाम तहसील क्यव सॉरिवुय ॲदीबव अलावु सपुद्य स्वर्गी मोती लाल साकी, मरहूम अली मोहम्मद लोन तु श्री मौती लाल क्यमू ति अथ मंज़ शरीक। अगन नाथर सागरन पॅर पनुन्य मशहूर ज़मान नज़म "चन्दकुल", युस शॉयिरस तु अथ कुलिस दरमियान अख मानेखेज़ तु पुर मगज़ गुफतुगू छु। त्रेश्वय ॲदीबव द्युत अथ फनपारस स्यठाह दाद तु सागर सॉबस सपुज़ होसलु अफज़ायी। येममि बर्कतु यिमव पनुन अदबी सफर सबुक रफ्तॉरी सान जॉरी थॅव। अमि नज़मि हुंद्य कॅंह बंद छि यिथु पॉठ्यः

प्यठ थज़रस नज़रि रूज़िथ वनतु कथ चुय यारु मे
क्या वुछिथ बेयि क्या चे बूजुथ वनतु तिम कथु तारु मे
गोम वाराह काल यथ थज़रस प्यठ रूज़िथ वुछान
ज़ून तारख आफताबा वुछ मे लोसान बेयि खसान
शाद छुस तोताम योताम रोज़ि आलम शादमान
दिल फौलन इनसाननुय मे ति रोज़ि पानस दिल फौलान
ज़िंदगी येति आय हुर्यतन ताज़ु यावुन पूश्यतन
'सागरस' मस लोलुकुय येति बॉगरावुन पूश्यतान।।

1990 ई. प्यठु गॅयि कॅशीरि नास त्रास हालातन हुंज़ शिकार। कॉशिरयतकिस पशमीनस थोव दॅहशतगर्दी हुंज़ि अथरि दोतु दोतु कॅरिथ। लछु वादु लूकन पेय सासु वाद वॅर्ययन हुंज़ प्यंड तु पुरन ज़ुवु लर्ज़ु त्रावुन्य तु आयि नु सिरिफ कुल भारतस बॅलयकि द्रुस दुन्याहस छॅखरावनु। सागरस ति प्यव यिहय शींकयाह गेगु वालुन तु ल्यूखुनः

अख अख आह सोन अख अख अलाव।
द्युत येम्य तॅस्य पुशराव नार।।
रगन हुंद रथ वंदुन व्यवुहार कॉशुर।
रेश्युत कौत गोव तु कमि अस्तानु छ़ारव।।
दपान स्वर्गस छु नरकुन नार दज़ुवुन।
वुछ सॉ अज़ यि म्योन सम्सार दज़ुवुन।।
अख करामाथा छि बेशक ज़्योन, ज़ुवुन तय बेयि बसुन।
नारु बुतरॉच़ प्यठ कडन च़्युह च़्युह छु बस म्योनुय जिगर।।
अख बुनिल्य यठ आयि आशन काशु गॅयि क्याहताम गव।
ऑस्य सडकन प्यठ च़्वपासे, बुंगरि खंजन हुंद्य अम्बर।।
सागर लग्या ज़ांह सोंतु दिवय बेयि ति बागन मंज़।
बॅल्य छय चे प्यवान प्रानि कथु अज़ याद मॅ कर कथ।।
पखन कोडमुत छु वाशा रातु मोगलव।
छु ज़्योन मुशकिल बन्योमुत गाश दारस।।

सागर छु नु इबहाम हदव नेबर वरतावान। अलबतु छे तशबीह इस्तेयार तु अलावमुच़न हुंदि मोज़ून वरतरावु सुत्य शारस अख न्वयर बखशान। युस कॉरीयस शायिरस कुन नु सिर्फि मुतवजह छु करान बॅल्यकि परनस मजबूर ति। यि मजबूरी छि शॉयिर संुदि बापथ सु हरबु बनान येमिकि बरकतु

तसंद्यन तखलीकातन अवॉमी पेज़िरॉयी हद ख्वतु ज़्यादु मेलान छि। यीचाह तखलीखकार संद्यन फनपारन मंज़ ज़मान व मकानुच्यन बंदिशन हुंज़ कॅमी आसि त्यूताह ज़्यादु छु कॉरीयन हुंद दॉयिरु वसीह सपदान तु तखलीकृकिस इफदियतस मंज़ हुरेर सपदान। यिमन बंदिशन टख द्युन तु कॉचि रटनुक वल छु सागर सॉबस अथि आमुतः

कथि कथि कथ खॅचत्र येति दॅहरस।
बेस्वख दिल छुम पॅद्य सीमाब।।
अंग ज़ख्मन खॅसिथ वनतु क्या सूद छुय।
छुख चु ननुवोर खारु ज़ारन क्या करख।।
मे अरखॅल्यसुय कोरुम चंदनुक यि पयवंद।
मे नेंगलुम वेह तु कॉत्याह नार चॉलिम।।

कॉशर्यन महावरन हुंद मुनॉसिब ति मोकूल वरताव कॅरिथ छु सागर सॉब अकि तर्फ यिमन महावरन कॉशरिस अदबस मंज़ ज़िंदु रोज़नुच ज़मानथ बखशान तु दोयमि अंदु छु यिमन हुंदि बरमहल इस्तेमालु सुत्य शारन मंज़ ॲजीब कसमुच केफयथ पॉदु करनस मंज़ कामयाब ति गछ़ान। अमि सुत्य छु शारन मंज़ (नज़्म या गज़ल) जमालियॉती हसुन तयस प्यठ वॉतिथ ख्वश वॉतिथ ख्वश यिवुन सोंज़लि रंग कॉरीयस हर्शस करान। तु शायिर छु पनुन बोल बजा अनुनस मंज़ कामयॉबी प्रावानः

आम्यन पनुनय छु गंड्ड गंड्ड।
शायद मा अब्सावि सनम।।
कथन म्यान्यन दित्युथ कनु डोल ज़ॉनिथ।
चे मा त्रॉविथ वनुन्य ज़ांह दाय बदलुय।।
कम छ़ायि हॅल्य गॅयि पॉदु अमा कुस छु सनन अथ।
मछ़ि माज़ ख्यवान कॅम्य नु वुछ इनसान वतन प्यठ।।
व्वन्य हेकि नु कॅरिथ आय ज़ुवनुच आश ठॅहर सा।।

सागर सॉबुन कोल छु "शायिरी छुस पनुन बोस लोचुरावनस सुत्य सुत्य कॉरीयस तफरेहहुक सामान बहम करनुक ति संज़ करान।" तु तिम छि यि सामानु महावरॉती ज़बॉन्य हुंद्यन मॉर्यमंद्य डबन मंज़ नु सिर्फि खरीदार पसंद बनावन बॅल्यकि छि अथ सामानस मंज़ तिछ़ मेकनातीसी कॅशिश पॉदु करान येमि सुत्य कॉरी अथ पनुनि आयि ललु ख्वल छु कॅरिथ हेकान।

मनाज़िर फितरत छि शॉयिरन चकाल प्यठ मुतहरिक करान रूद्यमित्य। तिमव (शॉयिरव) छु वक्तु वक्तु फितरतुक ज़िकिर कॅरिथ पनुन्यन फनपारन बदल त्राय व्वतुलॉवमच रुमॉनी शॉयरी मंज़ छु अम्युक ज़्यादय पहन वरताव नज़रि गछ़ान। अमि कसमुचि कॅह्यहा मिसालु छि सागर सॉबन्यन शारन मंज़ द्रींठ्य गछ़ान। तु तसुंदि इज़हार छु कॉरीयस ॲशकि मजॉज़ियस सुत्य सुत्य ॲशकि हकीकतुच ज़ितिन्य ति वुहनावान। तु कॉरी छु पानस मंज़ ॲजीब फरहथ प्रावान। अमि फरहतु सुत्य छु कॉरीयस मोबूदि हकीकी सुंज़ महकम तु मुस्तहकम पछ़ नु सिर्फि पॉदु गछ़ान बॅल्यकि अमि पछ़ि हुंद अबदी सरूद तु चेनुनावान। कुनि चीज़ुच वॉकफियथ आसुन्य तु तमि चीज़ुक शोवुर आसुन छि ज़ु मुखतॅलिफ पहलू। ॲकिस कामयाब अदीबस गछ़न ॲकिस चीज़स मुतलिक यिम दोशवय पहलू वेद्य आसुन्य। तमि सुत्य छु तसुंदिस फनस इंटिलेक्चुअल लिबरटी हुंज़ि कोंदि मंज़ पॅयिथ

नेरान तु कारीयस गिरवीदु करनस अहल सपदान। सागर सॉबनि तखलीकात छि अथ कॅहवचि प्यठ पूर् वुतरान। येमिकि बरकतु यिमन मंज़ वक्ती जमूद या अदबी सुकुम द्रींठ छुनु गछान। मिसालयः

यि किछ बेकरॉरी छु कस वशफ़ गोमुत यि वाव बांबुरच्योमुत
मुशुक थाँथुरच्योमुत छे कस शानु फोरन तु कस आयि शहमथ
शुहुल कोत सना गव खॅटिथ ब्यूठमुत छा अज़ नज़्म "शुहुल"

कथन मंज़ मॅदश्र कथ, छेय कथ ज़िन्दगी हुंज़।
अॅछन थोप दिमव वन छ्वक्या तेलि यि तूफान।।
सुबह शाम, दोह राथ फकथ अख कलंडर।
जुवुन गव करुन्य ज़िंदगी हुंज़ मॅदुर कथ।।

अज़ नज़्म "कथ ज़िंदगी हुंज़" यि छि अख मॉन्यमुच़ कथ ज़ि अदब छु दुनयॉवी सूरति हालुच तु इनसॉनी जज़बातन हुंज़ सॅही तु बरपूर तरजुमॉनी करान। येमिकि बरकतु अॅदीब पनुन्यन हुंज़ बावथ आला तरीकस मंज़ कॅरिथ छु हेकान। यिहय कथ छि हेच इलमसन इनसाईकलापीडाहस मंज़ यथ पेराहस मंज़ लेखनु आमुचः

"Literature... words set apart in some way from ordinary everyday communication. In the ancient oral traditions, before stories and poems were written down, literature had a mainly public function-mythic and religious. As literary works come to be preserved in writing and eventually printed, their role became more exploration and expression of emotion and human situation."

सागर सॉबन छे पनुन्यन तखलीकातन मंज़ प्यठ् कनि लीखमुतिस परेग्राफस अकसर जाय दिच़मुच़। येमि कि बरकतु यिमन मंज़ अॅकिस कॉरीयस स्व अदीबानु नॅहज वनि छे यिवान यस इफॉदियतचि वति हुंज़ संगि मील माननु छि आमुच़ कुनि कुनि छु यि नॅहज तिहुंज़न पाबंद नज़मन मंज़ कापि अनुन्य रछ़ा दुशवार बासान। मगर तमि बाववूद छुनु तिमन (नज़मन) मंज़ अदबी तर्करि हुंज़ डंड ज़ांह ति डलान। तु सागर छु पॅज़ी ए पोइट विदऑउट मास्कस नोन नेरान।

सागर सॉबनि किताबि "पारुद्य चिह्य" किस सरनामस मंज़ छु कॉशरि ज़बॉन्य हुंद नकाद, अॅदीब तु मॉहरि लिसानयात डाक्टर ओमकार एन कौल लेखान "सागर सॉबन्य शॉयिरी छे वाकी तिमन च़लुवुन्यन चिह्यन हुंज़ अमानथ यिम मोछि मंज़ रटुन्य मुशकिल छि मगर यिहुंद गाह ख्यालन च़्वापॉर्य गाशुरावान छु। यि किताब सामि कॉशरि शॉयिरी हुंदिस आलमस मंज़ अख रंबुवुन्य जाय तु अमि सुत्य मेलि कॉशरि शॉयिरी हुंदिस रंग बरंगी सोथिस अख ज़बर डोख।"

सागर सॉबुन अनदाज़ि ब्यान छु स्योद तु सादु आसनु अलावु श्वद तु साफ ति। यथ मंज़ रिवायती तु जदीदयतुच मन पॅच़ आमीज़िश कॉरीयस पानस कुन मुतवजाह करनुक जान बितुर छु।

तरुन्य वोश या अॅशिच वॅहराथ लेखव।
मतेमुत्य दोह तु बेयि हफ राथ लेखव।।
छे क्वस गंड गंड यिमन आम्यन पनन व्वन्य।
छे क्वस आश यिम कुड्यर्य हालात लेखव।।

अकसर तखलीकातन मंज़ छु सागर दुनयाहच बेसबॉती, इनसॉनी रिशतन हुंद शिठनियार, दगल

दोस्ती, कदरन हुंज़ मिसमॉरी, वक्तुच चलु लार असि हावान।

यैति छि क्रेशान त्रेशि कतरन ज़िंदु मौरदन क्या दिमव।
यैति नु चैशमन आब तति कमि आबशारुच कथ करव।।
असि वन्योव करताम यैति आलम छु सोरुय अख अयाल।
मोनथा! चेय वनतु व्वन्य अज़ कमि खसारुच कथ करव।।

नज़्म "कथ करव"

यिहुंज़न पाबंद नज़मन मंज़ छु अमि सिनफुच ज़ॉवुजारन कुन सॅही ध्यान दिथ यिमव पनुनि ह्यस आगॉही सुत्य यिमन ज़ोरदार तु वज़नदार अनहार बहम कौरमुत। अकसर नज़मन मंज़ छि तमि तवॉरीखी अलमियिहुच पौत ग्रज़, युस 1990 ई. प्यठ कॉशर्यन डेकुलोन बन्योव। यिछ़न नज़मन मंज़ छु रावनुक क्रब तु कस्क बेफौरुक अंदाज़स मंज़ शॉयिरन दॉन्य रोमुत। यिमन छै अख तवॉरीखी अहमियत हॉसिल। यिम माज़ीयिचि माखज़ बॅनिथ यिनु वाजनि पुयि वतु गाशरावन। सागर सॉबन छुनु वक्ती हंगामन हुंज़ कांह स्योद या वर्गु बावथ कॅरमुच़। तथ बजायि छख पनुन्यन तखलीकातन हंद्य मोज़ू दायिरी मनहारन प्यठ मुशखस कॅर्यमुत्य।

ज्ञानु पीठ अवार्ड याफतु, कॉशरि ज़बॉन्य हुंद्य बहलि पायि अदीब तु नकाद जिनाब रहमान रॉही सुंज़ "ज़िनतु अख नज़म" छ, तिमन सहुलियचन हुंदिस सराबस कुन सोन ज़्वन फिरान, यैम्य अज़कलकिस मादयत प्रस्त इनसान ग्लोबेलाईजेशन गुलुम्यूठ कौर। सागर सुंज़न वारयाहन नज़मन मंज़ ति छु असि युथ रुहजान नज़रि गछ़ान:

बुथि प्रैन्य द्रामुत्य नॅन्य क्या ज़ेवि मॅदरेराह हलि कर्तल
अथ क्रेहन्यारस छिनु मंदछ़न यैति छु नु कॉसी दिल न्यरमल
हेख ना मॅल्य अज़ दरजाथा त्रावख दिन्य व्वन्य पानस नल
वीरयन कर वॅथ्य अज़ताम टंग सेकल्यन ग्यवुना दिदुरि तु जल
वन सॉ अमि सुत्य बलुकुस अख नौसखन लेखक "बल सा जल"

नज़म "गांगल"

तिमन क्या दिमव ॲस्य छि यिम राथ ज़ामुत्य
छुरेर, बस छुरेर बस नु आसुन नु बासुन
छुरेर, तालेह हस वर, छुरेर बॅड हमाकथ
छुरेर बस दिवान ज़िंदगी द्रौत मूलन
छुरेर गव लोलुच कथुय रावुरावुन्य
छुरेर गव यछ़ पछ़ तु कथ रावुरावन्य

नज़म "छ़रेर"

उर्दू ज़बॉन्य हुंद्य नामवर तु बेबाक अफसानु निगार मरहूम सादत हुसेन मंटू छि पनुनि ॲकिस किताबि "लज़ति संग" किस मज़मून "कसोटी" (सफ नं. 125) प्यठ लेखान "हर अदब पारह एक खास फज़ा, एक खास असर, एक खास मकसद के लिए पैदा होता है। अगर इसमें वो खास फज़ा, वो खास असर, वो खास मकसद महसूस न किया जाए, तो वो एक बेजान लाश रह जाएगा।" मंटू सुंज़ यि कथ छि सागर सॉबन्यन फनपारन प्यठ 100 प्रतिशत फिट बेहान। तिहंज़न तखलीकातन मंज़ छु अख कॉरी यिम त्रेशवय

चीज़ याने खास फिज़ा, खास असर तु खास मकसद चेनान तु सु छु अदीब सुंद्यन तहरीरन परान परान ति सोरुय ह्यसु आगॉही सुत्य न सिर्फि चरचान बॅल्यकि महसूस ति करान यि अदीब तस गोशन करुन छु यछान। युथ शारुत पॉदु करुन छुनु सारिनुय शॉयिरन हुंद बितुर। अमि बापथ छु वसीह मुतालु तु बारीक बीनी हुंज़ अशद ज़रूरत, यस यिमन मंज़ बदरजु उतम ऑडरुन्य मंज़ छे।

कुनि कुनि छु यिहुंज़न तखलीकन मंज़ जमालियात कमुय ज़िंदगिय हुंद ट्यौठ पज़र ज़्यादु पॅहन लबनु यिवान। समाजस यस अफरातफरी सपदान छे, सागर सॉबनि शायिरी मंज़ छि तिम मदि जज़रव रंग्य द्रींठ गछान। गाहे छि यिम जवार भाटा तीच़ शिदत पॉदु करान ज़ि कारियस छु कुलहम वजूदस वुतरिबुन्युल व्वथान। मे छु बासान यिहुंज़ ज़िंदगी छि अख फसानु तु यिहुंद कलाम छे अख तमसील युस इनसान सुंदिस वजूदस बल बछि लागनु बापथ छु तहरीर सपदान या सपदेमुच छे।

> वुछुम सु ति दोह व्वपासे फुलयि वन ओस
> दोहन गॅयि ब्रंज्य तु रॉचन चिह्य गछान रूद्य
> कलस अथु दिथ स्वरान रूदुस बु क्याहताम
> चॅलिम पारद्य चिह्य यिम ऑंगजि ज़ाल्यव
>
> नज़म "पारुद्य चिह्य"

सागर सॉबस छु ॲकिस इनसान संद्यन अंदरिमन तु नेबरिमन वॉरयदातन हुंदि संजीदु मुशाहिदु अलावु माजूदु सियॉसी तु समॉजी, मज़हॅबी तु इकतिसॉदी मसायिलन सुत्य सुत्य मोजूदु दोरुच दॅहशत गर्दी हुंद तु सॅही अंदाज़ु। यिमव महरिकातव छु यिमन मोजून तु मुनॉसिब अनवान छारनुच वुतिश दिथ सॅही तरजुमॉनी करनुक अख ज़ोरदार अंदाज़ु बॅहम कोरमुत। तिमव छि खास अनवानन तहत ज़बर नज़मु तखलीक कॅरमुचु। मिसाले हॉरथ, वॅजदु, च्यथ, अज़म, मॉज बेतरि यिम पॅरिथ छि पॅज़ी वॅजदु यिवान।

सागर सॉबस निश अदबी खूबयन हुंद बेश बहा सरमायि आसनु बावजूद हेक्य नु तिम ताहम इम तमि अनुमान बलोसम सपदिथ युथ पज़िहे। मे छु ज़ॉती तोर अम्युक अफसूस तु अज़ नतु पगाह सपदि तमाम कॉशिरयन अदीबन ति। कॅशीरु मंज़ ऑस्य यिम पज़ी सागर (समंदर)। कुलिस छु पनुनिस ज़मीनस तु माहोलस मंज़ युथ पज़ि त्युथ जहार मेलन मगर व्वपर जायि तु व्वपर माहोलस मंज़ छु बकोलि डा. इकबाज़:

> बंदगी में गट के रह जाती है इक जोये कम आब
> और आज़ादी में बहरे बेकरान है ज़िंदगी

यिहुंद बेशतर अदबी सरमायि, नसर क्या नज़्म, छु वुनि ति अछोप। योताम नु सु अदबी बाज़रस मंज़ नेरि तोताम छु यिहुंद मुकाम सरु खरु करुन कडुर तु क्रूठ। ॲस्य थावव व्वमेद पनुन्यन तखलीकातन अमानथ ज़ॉनिथ चटन यिम शिकसस मूल तु सोरुय कितॉबी सूरतस मंज़ अनुनस करन वुछ़ युथ अदीब तु अदब नवाज़ यिहुंद अदबी मुकाम यिहुंज़ि हयॉती मंज़ुय मुशखस करन। पनुन मुकालु वातनाव बु यिहुंज़ि रुबॉयी सुत्य अंद:

> ज़बान अय डॅज तु पतु किथु कॅन्य संबालव
> अगर डोल ख्वर तु कॉचाह पामु चालव
> कथन क्वथ येति बनावन वॉल्य वाराह
> मचर तुलमुल मे छुम यिमवुय ख्यालव।।

अज़ किताब "पारुद्य चिह्य" सफ़ु 81. ■

वुनल

—बालकृष्ण सन्यासी

कांह वनि कांसि ज़ि
मायि हंचुय छे यि
स्वख सावय ह्यथ
चायि स्वमनु बरु
अनिगट्य कोचव
सुबुहॅय सुबुहूय
शांत स्वबावुच,
कांह वनि कांसि ज़ि
प्रानिपुची छे यि
अथु ख्वर नन्य मा
बुथ ति खॅटिथ छुस
फ्यरनाह ऱ्रोवुन प्यठु
गट्टज़ोल गव
दोल वटिथुय खोन
सोन सोन तम्य,
शीनु कोहुय गयि
पोशि वनय गयि
पांचादरिवुय थपि रोट वाव
आरन थरु थरु ज़रु ज़रु मरुमरु
बुकु आव हुकु नीन कुल्य कट्य
सुत्य,
नब नु लबानय बुतरॉच़ कुनि किन्य
बुतराथ छारान कुनि मा कांह
अरुखॅस्यसुय प्यठ पद्य पेयि
गद्य गॅयि
वति रॉव्य रतुदॉव्य जानावार,
पोशिगोन्दाह ओस वॅटिथुय मॅटिथुय
मुचरुन पुचनोवुन समसार
दोल प्यठु त्रॉविथ नाह वोल तम्य
ओन प्यव सोन आस खॅनिथुय क्रूर
त्रोन गव तथ्य मंज़
नोन कति कुस द्राव
ड्यकुबजि वुनुलि छु
छिटि नस्यवार।। ■

कन दिथ बूज़िव

–सुनीता पीर

गलि ज़्यव मे गॉमुच़ छम पज़ी

कन दिथ मे बूज़िव हा व्यसो

दिलुकी ज़रब दिलुसुय अंदर

कन दिथ मे बूज़िव हा व्यसो।

मॅच़ छस मछ़िज़ छस लोलुहॅच़

शेरे मु सॉरी लॉग्य हो

सॉरी गमत्य छलुछांगरे

कन दिथ मे बूज़िव हा व्यसो।

शायद नु व्वन्य ज़ानान मे कांह

कुस करि मे व्वन्य बरुसुय ठसो

छस खूनि दिल हारान व्यसो

कन दिथ मे बूज़िव हा व्यसो।

मा लोलुहोत कांह मेलि मेय

छांड़ाह दिच़ायाम हा व्यसो

कांह नय मे मांज़ान छुम कुने

कन दिथ मे बूज़िव हा व्यसो।

सॉरी पनन्य पनुनुय नु कांह

मंज़ वावुहाले रॉवुसो

वॅन्य दित्य मे पानस अंदय पॅरवी

कन दिथ मे बूज़िव हा व्यसो।

गॅयि वुल्य मे जिगरस हावु कस

गॉमुच़ बु कॅज तय ज़ॅर छसो

ठेंचे वसान छुम ओश व्यसो

कन दिथ मे बूज़िव हा व्यसो।

ऑसिम पनन्य यिम तिम व्वपर

प्वखतस करिथ गॅयि खाम हो

मच़राहे हच़रलदसुय मे आव

कन दिथ मे बूज़िव हा व्यसो।

गॅछ्य अख अकिस लोलाह बरन्य

रोज़ॅन्य ति गॅछ्य ख्वशहाल हो

शेछ रुच़ 'सुनीता' आयि ह्यथ

कन दिथ मे बूज़िव हा व्यसो। ■

-डा. रोशन सराफ "रोशि रोशि"

बारगाह

थज़ि बारगाहे आयि वारि वारे-
सनि सदुस्य बब पानु असि तारे!
मॉह अनि गटि सु अवतार दारे-
सनि सदुस्य बब पानु असि तारे!!
मायायि सदुरस नपु वुन्इ पम्पोश-
होश रावुरान सदेय्म सादन-
तमुहुकि व्वलरु थफ करिथ खारे।।
सनि सदुस्य बब पानु असि तारे!!
गुथा वूल अनिस डलस-
छ़लस रटान लूबुक्य व्वदर!
मूरखा मूडाह छ़ायन पतु लारे।।
सनि सदुस्य बब पानु असि तारे!!
हम्तुल फुटमुत अथ फुचुमचि़ नावे-
किथु परखावे सनिरस वोंत!
पॉनिस आवलुन आकॉश्य गगुराये!!
सनि सदुस्य बब पानु असि तारे!!
दवु दव तु दोरु दोर प्रथ कांसि लॅजिमुच़-
गॅजमुच़ न्यनदुर रोवमुत करार!
प्रॉट्च प्रॉट्च चंदन ज़ीन्य ज़ीन्य हारे!!
सनि सदुस्य बब पानु असि तारे!!
थकिथ छ़ेनिथ चानि बारगाहे-
चानि माये च़्येय शरन!
हच़र लदस ऑश वसान ददुराये!!
सनि सदुस्य बब पानु असि तारे!!
राज़ु होंज़ खेलि मंज़ु छ्य्नु गोमुत-
गोमुत फलवाह गछ़िथ परुछ़योन!
"रोशि रोशि" यि बठि पनुन्यन छ़ारे!!
सनि सदुस्य बब पानु असि तारे!! ■

सत ग्वर

वावु स्बुहकि गॅछ़ ग्वरु दरबार-
न्यरमल शीतल वुज़ान अमरेत दार!
पादव तॅल्य वसान लोलु आबशार-
न्यरमल शीतल वुज़ान अमरेत दार!!
सत ग्वर म्योन छु बडि पायि-
सरमायि सारि ज़गतुक सुइ!
तॅति प्यालु लोलुक सरशार!!
न्यरमल शीतल वुज़ान अमरेत दार!!
कुम्युर कौसतूर सुबहॉइ पिचान-
ग्यवान पोशनूल गूव्ननदु गू!
तति संगरमालन करान सिरयि नमस्कार!!
न्यरमल शीतल वुज़ान अमरेत दार!!
ज्यूताह अखंड मंकलि दज़ाम-
गछ़ान सूर अज्ञानु हेनगरन!
तति ज्ञान श्यहलावान अज्ञानुक नार!!
न्यरमल शीतल वुज़ान अमरेत दार!!
हॅकीम कॉमिल बॉगरान श्फाह-
दवा दादय्न ति दिवान सुइ!
तति अनुग्रह् बलान दिल्य बेमार!!
न्यरमल शीतल वुज़ान अमरेत दार!!
तस रोयि म्हताबस जोशि आफताब-
बेहिसाब पश्पान नूरई नूर!
तति दीदार तसुंद शुहुल शेहज़ार!!
न्यरमल शीतल वुज़ान अमरेत दार!!
आच़ारु व्यच़ारु किन्य छुस नमान-
प्यवान पादन तस सत ग्वरस!
"रोशि रोशि" दिवान युस बवुसरु तार!!
न्यरमल शीतल वुज़ान अमरेत दार!! ■

—अशोक सराफ ''घायल''

बुथि फ्युर ताफ़

सिरियस छु ज़न जोनूनॅ आमुत
तवय छुन तापॅ अस्मान प्रॅनिरोवमुत
बतॅमॅलिस सूज़ितव श्येछि
ओबर क्रेंयन्ज़ुलाह पॅरिहे
द्येवु रूदॅ लवाह प्येयिहे
गरम क्रायि हुंद नोट फ़ॅटितन
अमरीका, चीन गछ़िथ
येति छि ॲसि पतॅ—वतय, अंग ॲमि
वौपर आंगुनस मंज़ ह्योनॅ आमति
ॲरख वौथुरावव तु कॅति
बोज़न वालि, च्रु छुख कुनुय, यि ति छय खबर
रूदस छु प्योनुय
त्येलि बॅलि दरॅ—दरॅ कथ सॅ बॅलि
रूदस दफ़ सॅ प्येयि वॅलि वॅलि।। ■

गज़ल

लछि बदयेन क्रीलन क्येंमयेंन छुख सायि चई
तॅजिबइ किथश किथु तु कंमि कंमि त्रायि च़ई
कॅन द्युतुथ पानय च़ो रंगु रंगु संज़ करिथ
ॲशि फ़्येरयेन मंज़ छुख तु असुनॅचि ग्रायि च़ई
बालॅ थोंनिंद रंगदार पोशन बोश च़इ
रूदश शीनुक राज़ु गोब गगुरायि च़इ
येलि योछुय खौशखोय पां चादर थुरॅथ
येलि खोरुय खलवख वोथुख हमसायि च़इ
घटॅज़ौलिस मंजत्र तारुन गिंदुनाह द्युतुथ
मारश्कस मंज़ प्रथ शकुल सरमायि च़इ
''घायिलन'' रावुर यि केंछ़ाह तॅमि रछो
प्रथ ब्रिंज़िस मॅलिख चु छुख प्रथ रायि च़इ।। ■

नज़ुम

अलिफ़ अल्लाह तु बे भगुवान मोनुम
खौदाह ज़ेरॅन तु ज़बुरॅन, मंज़ मे ज़ोनुम
छु पॅज़ि किन्य सुय कुनुय
युस पोज़ मे ज़ोनुम
कदुर शोकस तु सोपुनस, ज़ानि कुस
बेयि
लौच़र तय लोल सोरुय—तॅसि मे छोवुम
मगर वौन्य ज़ानि दय
रुत क्याह तु रइ क्याह
छु बन्दस बस ज़ोरूरी
रॅछि करि फरज़स तु अमुलन
अकीदत श्रूच़ गछ़ि, रुछुरॅनि तु मानॅनि
इबादत सौय छि पॅज़िकिन्य,
यथ पज़ियुक श्रुक
चौक्येर त्रॅविथ तु मेछर बॅगुरुन पज़ि
अदावथ थावुनुय कथ कयुथ, खटुन पान
खटन वॅलिस छि गफ़लत—क्रय पाकान
खोदाहवनदस चौपासे पाय आसान
दिनुक छुनु तस कुनी किन्य
कांह ति मुश्किल, यि गछ़ि मंगुनस क्युथुय
आसुन ति गाटुल
फ़कीरॅव येलि ति पुंशिरोव
तन त मन तॅसि
वज़ारथ प्रॅव त्येलि, साधव सपॅदि हॅसि
यि वौन यवु 'घायिलन'
पछ़ि प्रारि सीरी
रियाज़थ युस ति करि
सुय प्रावि पीरी।। ■

REMEMBRANCE

SMT. KUSUM LANGAR
(02.07.1938 to 06.03.2015)

True to her name, she always endeared all like a flower to all her kith and kin. Though three years have passed since her *Nirvana*, all of us have never forgotten her for a moment. All of us will never forget her very sincere guidance to all of us. She was an epitome of love, affection and compassion in all her life.

Her memories are ever present in the minds of all of us. Throughout her life, she was very happy and cheerful. At all times in her life, she guided us with love and patience.

We pray to Mahadev to grant peace and His benign blessings to her soul.

Deeply missed by:

Langars, Peshins, Drabus, Kauls, Shers, Razdans, Aimas, Machamas (kauls), Rainas and their respective families

REMEMBRANCE

(MASWAR / VAHARVAER, 20TH AND 21ST APRIL, 2018)

SMT. DULARI TENG

Death is inevitable, no one can challenge this truth.

In the everlasting memory of our beloved (Kakjee, Boojee) Smt. Dulari Teng, originally resident of Nai Sarak, Srinagar, Kashmir. She was an embodiment of love, care and compassion. Her modesty, self-sacrifice and self-less love will always be remembered. The only thing that hurts is many things remain unsaid and undone. Your untimely death has left a regret in the breasts of those left behind. Your absence is hard to believe but your memories and advices will always live in our hearts, even though you are not around your blessings are guiding and driving us in every act.

We pray the Almighty God to bestow eternal peace to the departed soul in heavenly abode.

Fondly remembered by:

B.L. Teng — Husband
Rani Teng — Sister-in-law
Phoola Teng & A.K. Teng — Sister-in-law & Brother-in-law
Kapil Teng & Nivedita Teng — Son & Daughter-in-law
Kamesh Teng & Sheetal Teng — Son & Daughter-in-law

Grand Children:
Aakriti, Suhaani, Rohan, Kavvish, Kaavya.

Samast Pariwar:
Tengs, Dhars, Dogras, Sazawals.

9958712888, 9899738225, 9910571772, 9810312426

Flat No. 301, Alaknanda Apartments, Executive Block, Surya Nagar, Rampuri, Ghaziabad.

IN LOVING MEMORY OF

SMT CHAND RANI LABROO
(August 18, 1920 – April 30, 2000)

As the time rolls by, your memory grows stronger and we remember and miss you constantly with a deep ache in our hearts. Your loving kindness and compassion has touched the lives of everybody who came in contact with you and it is with pride and gratitude that everyone remembers you.

We pray that your blessings continue to inspire us and guide us in the path of courage and kindness to one and all.

We pay our humble and respectful homage to your sacred memory.

Deeply remembered by :

Roopa Raina W/o Late Sh. V.N.Raina
Virender & Vidya Labroo
Sarla Labroo W/o Late Sh V.M.Labroo
Lalita & Bansi Kaul
Anil & Santosh Labroo
Vivek & Renuka Raina
Monica & Anupam Trakroo
Ashutosh & Shikha Labroo
Amy & Jason Ladder
Nikhil & Shivani Kaul
Dr. Eshan Labroo & Neha Labroo

Sh. K.L.Labroo & Smt. Shanta Labroo
Smt Raj Dulari Kaul
Smt. & Sh. Ashok Labroo
Smt Pushpa & Mohan Kaul
Smt & Sh. Sudesh Hanjura
Smt & Dr. V. M. Hanjura
Smt Uma Raina & Sh N.N.Raina
Reva & Matthew Golkar
Vibhu & Shipra Labroo
Nagendra & Susan Raina

Fondly remembered by : Neha, Anshikha, Rohan, Himanya, Anika, Sanvi, Vedang, Viren & Sagar

OBITUARY

SMT. SHAMA KAUL

Daughter of Late Smt. Samp Kunj and Late Shri Shivjee Kaw

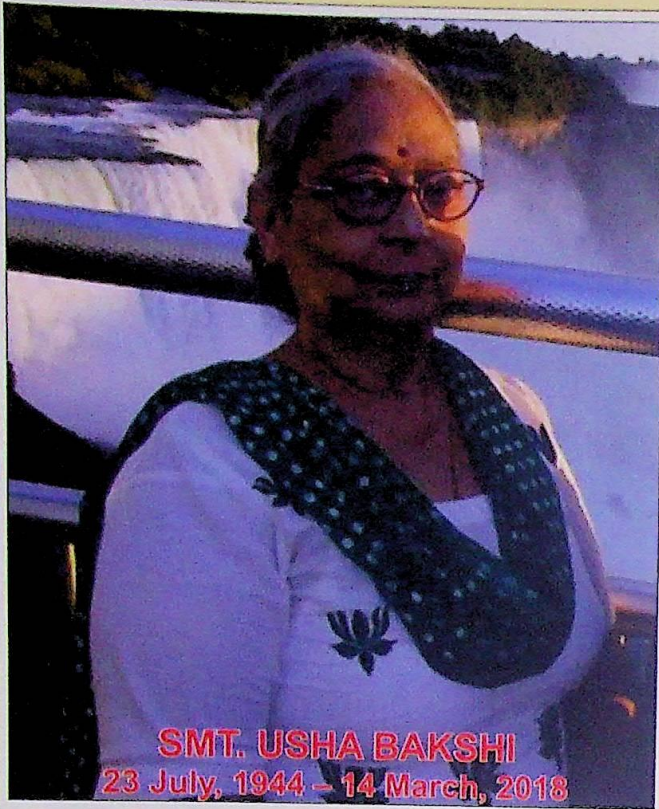
Smt. Shama Ji Kaul, wife of Shri Jawaharlal Kaul, originally from Sheetal Nath, Sathu, Srinagar, Kashmir, left us all for her heavenly abode on 26th December, 2017 at Chinore, Jammu. She was a devoted wife and a caring mother. She treated everyone in the family and all relations with affection and concern. All the elders as well as youngesters related to her in the family felt that she was an embodiment of love, modesty, self-sacrifice and dignity. All of us miss her cheerful presence. She will always remain in our hearts.

We pray the Almighty God to bestow peace to the departed soul.

Fondly loved and deeply missed by:

Rajiv and Rashi Kaw (9871109692 / 8700266351)
Sunita Kaw and Pankaj Lidoo
Babita Kaw and Rakesh Chatta

Samast parivars of: Kouls, Kilams, Kauls (Kernel), Duttas, Sahibs, Dhars & Lakadwalas

OBITUARY

With profound grief and sorrow, we inform the sad demise of Smt. Usha Bakshi W/o Shri Roop Krishen Bakshi. Originally R/O Fateh Kadal/Channapora Srinagar Kashmir, Mahinder Nagar Jammu. Presently R/O of BH-902 Amrapalli Village, Indirapuram, Ghaziabad. Left, for heavenly abode on March 14th 2018 at 301 Shri Raj Apartments, Vastrapur, Ahmedabad.

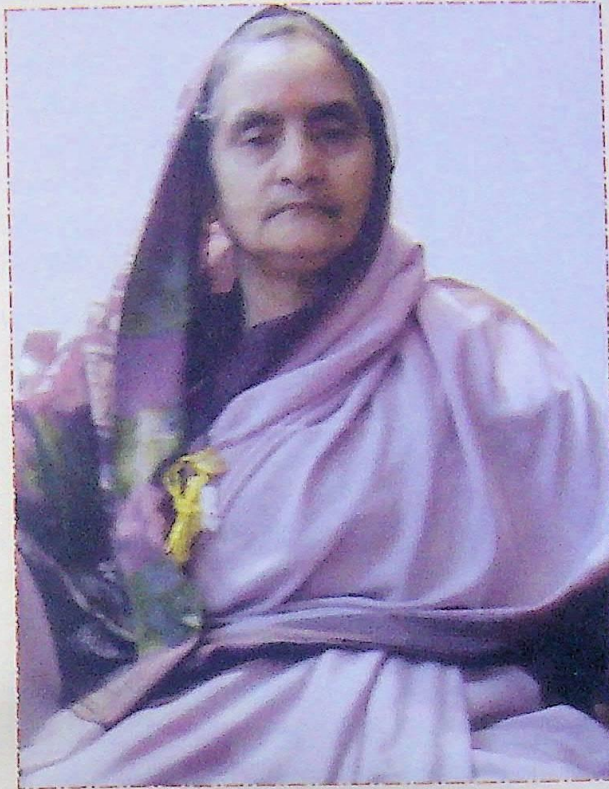
Born to Gowri and apple of Triloki Nath & Ratan Rani Wali's eyes, your pure aura and simplicity completed Shambhoo Nath Bakshi's family. Your way of respect and empathy for all, your ever resolving advice blossomed your journey of 50 years with Roop Krishen. We learn how to nurture & preserve the relationships with young and old from you. You were a synonym for courage & sweetness who taught us how to stay happy even in the face of adversity. Your kind heart and loving nature made you too special to everyone who came in contact with you. All of us are blessed with your love & affection preserved in our memories. You were the one who brought in a feeling of comfort and peace all around you. You have left a void too large to fill. Now that you aren't here we all will miss you, dearly for ever and ever.

Grief Stricken

Roop Krishen Bakshi (Husband)
B.M. Wanchoo H/o Late Raj Dulari Wanchoo
Lalita Bakshi W/o Late Avtar Krishen Bakshi
Rajinder & Namrata Bakshi
Supriya & Vinoo Raina
Joginder & Rashmi Bakshi
Ravinder & Sonika Bakshi

Kunti Koul W/o Late I.K. Koul
Santosh & O.N. Dhar
Girija & A.K. Shangloo
Basanti & Sunil Mattoo
Vijay & Lavlesh Bhat
Rani Ji Karnal W/o Late J.L. Karnal
Subhash & Sadhna Wali
Kanwar & Urmila Wali

Abir, Eeshan, Aarika, Aashna & Arushi.

IN LOVING MEMORY OF OUR BELOVED "MUMMY" (Tulsi Ganjoo) ON HER 1st DEATH ANNIVERSARY

SMT. TULSI GANJOO

YOUR LIFE WAS A BLESSING.
WHEN SOMEONE WE LOVE BECOMES A MEMORY
THE MEMORY BECOMES OUR TREASURE.

One year has passed and not a day has passed when we did not remember you. May lord Shiva grant peace to your Soul and may your *Atma* merge with the *Paramatma*. Everybody who knew you is missing the guiding and bonding factor that you provided and nobody knows how the others in the extended families are which you kept so well connected. *Om Shanti, Shanti, Shanti.*

WE MISS YOU A LOT

Deeply remembered and missed by:

Virender Ganjoo — Son
Pinky Ganjoo — Daughter-in-law
Nimmi Raina — Daughter
Sanjay Raina — Son-in-law

Grand Children:
Sonali, Arunima, Arunesh and Vansh

SHRADDANJALI

SHADMOS on Saturday

April 21, 2018

Smt. Nirmal Kaul Saraf, R/O Reshipeer Sahib Budhagir, Alikadal/ Rawalpora, Srinagar, Kashmir (attained *Nirvana* on 26th Oct. 2017, Thursday, Kartik Zoonpakash, Sheyam deva Saptami (Thursday).

"There never was a time you were not, there never be a time you will not be"

—Srimad Bhagvat Gita

Your deeply religious and noble life a model of devotion, devoted wife, great mother & grandmother dedication, discipline, love affection and sacrifices for the family, maintaining of relations will always be a source of inspiration to all of us. 26th October, 2017 will always be remembered most unfortunate day.

No words will ever be enough to express the pain in our hearts.

Your smiling face, contentment, forbearance forgiving attitude and above all "hurt never-help all" attitude echos all the times.

You were pillar of strength in times of trouble for everybody.

We pray to Mata Khirbhavani "Tulmula" Kashmir to shower, eternal peace on your noble soul and grant *"Moksha"*.

Fondly remembered by:

Er. Puskar Nath Kaul — Husband
Kiran & C.B. Kaul — Daughter-in-law & Son
Geeta Rani Kaul & Sanjay Kaul — Daughter & Son-in-law
Veena & K.K. Saraf — Nephew's wife & Nephew
Indra & Sanjeev Saraf — Nephew's wife & Nephew
Aditya & Akash — Grand Children

Samast Kaul Parivars, Sarafs, Khosas, Kachroos, Mams, Kaws, Dhars, Shangloos, Karhiloos and Wakhloos.

B-143, Sector-51, Kendriya Vihar, Noida-201303 (U.P.)
Mob.: 7838553722, 7838266633, 9650292221

REMEMBERANCE

SHRI VIJAY KUMAR LANGER

In memory of Shri Vijay Kumar Langer, son of Late Shri Kashi Nath Langer & Late Smt. Dhanwati Langer, resident of Jawahar Nagar, Srinagar, passed away on 19th of March, 2018 at his present residence, 827-21/C, Faridabad, Haryana, leaving behind Smt. Sunita Langer (Wife), Vivek Langer (Son) and Deepika Langer (Daughter-in-law).

Our brother a *karamyogi* brought with him love for all, peace, compassion and light. May he rest in peace.

Grief stricken:

O.N. Langroo and Chuni — Brother and Bhabhi
T.N. Hakhu and Sheela — Brother-in-law and Sister (Mob: 9711431910)
S.C. Mahajan and Usha — Brother-in-law and Sister
Vimal Langer and Seema — Nephew and his Wife

Vimi Trisal, Meghna, Neha, Veronica & Raunak Mahajan

REMEMBRANCE

MASVAAR / VAHERVAAR ON 30th & 31st MARCH, 2018

SHRI HIRA LAL DHAR (SABA JEE)

(Retd. DM), State Forest Corp., J&K Govt.
S/o Late Smt. Sumavati & Shri Gopi Nath Dhar (Thuss)
Son-in-law of Late Smt. Mohan Rani Dhar & Shri Radha Krishen Dhar of Vicharnag

SABAJEE, we can't believe it is one year since you left us.
We can feel your presence everywhere, every moment watching and blessing us.
It will be difficult for us to fill this void in our lives.

YOU ARE DEEPLY MISSED AND REMEMBERED EVERY SINGLE DAY.

Manorama Dhar — Wife, Chander Mohan Dhar & Girja Dhar — Brother & Sister-in-law
Deepak Dhar & Yogita Dhar — Son & Daughter-in-law,
Chitra Kaul & Sanjay Kaul — Daughter & Son-in-law,
Deepali & Vineet Vohra, Chandrika & Samit Sadavarte, Ankush & Mahima Dhar,
Kavita & Sumeet Khosla Dhar (Thuss), Dhar, Mattoo, Bali, Kaul's Families.

Grand Children:

Deeksha, Chiitreesh, Shanivi, Shaarav, Ananya, Nikhil, Nirav, Anya, Vaishnavie, Viwaan

Residence: **D-703, Pawittra Appts., Vasundhara Enclave, Delhi-110096.**
Original Residence of: **Sathu Barbar Shah / Rawalpora, Srinagar & Gouri Villa, Dalpatian, Jammu**
Mobile: 9811417898, 9582136720, 9810299307.

OBITUARY

Shri Motilal Shalia
(1935 - 2018)

With profound grief, we inform about the sad demise of Shri Motilal Shalia husband of Late Smt. Susheela Shalia (Bakaya), originally from Karan Nagar, Srinagar, Kashmir, later at Pushp Vihar, Shastri Nagar, Vasai Road West, Mumbai and 588/14, Faridabad, Haryana on 21st March 2018 at Vasai. We pray to the Almighty to grant everlasting peace to the departed soul.

We express our gratitude to all our relatives, friends and well wishers who stood by us in our hour of grief.

GRIEF STRICKEN :

T.N. Kaul (Shali)	...	Elder Brother
Vijaylaxmi Kaul	...	Elder Sister
Vandana & Rajiv Zutshi	...	Daughter & Son-in-law
Neelam & Dr. Jaiprakash Trakru	...	Daughter & Son-in-law
Simi & Sanjeev Shalia	...	Daughter-in-law & Son
Mahima & Dhiraj Trakru	...	Grand DIL & Grandson
Komal, Kunal, Deepali & Anushka	...	Grand Children

Phone: 0250-2336372. Vandana:9310117792 Neelam: 8329356192